

# History of Satpanth or Indian Ismailism

Imamshahi faction  
also known as  
Pirana Satpanth / Kaka Panth

[www.realpatidar.com](http://www.realpatidar.com)  
[mail@realpatidar.com](mailto:mail@realpatidar.com)

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## General

**This presentation is aimed at people who have limited prior knowledge of Satpanth, but want to get an overview of its history and technical aspects like its Doctrine, Fundamentals, Literature etc.**

- ❧ Only for knowledge and educational purpose.
- ❧ For healthy discussion and debate.
- ❧ Excludes any religious or political propaganda or controversy.
- ❧ This presentation is based on strong supporting documents, resources and work by eminent writers.
- ❧ It also includes, to some extent, information preserved by oral tradition, in the KKP Community.
- ❧ Request to form the opinion, objectively and based on own study of the subject.
- ❧ Every attempt is made to ensure that in no way this presentation tries to make an attempt to disregard or disrespect the true Satpanth.
- ❧ In case some slides are found to be uncomfortable, request you not to consider these slides to be targeted against any religion or sect.
- ❧ The only aim of this presentation is to present the historical facts in front of people for which works of several researchers, government records etc. have been relied upon.
- ❧ At many places "Satpanth " and "Satpanthis" words are used interchangeably. Which means at some places where "Satpanth" is mentioned, reference is actually drawn to "Satpanthis."
- ❧ "Hindu" and "Sanatani" words are also similarly used interchangeably.

# Stages



This presentation is divided into;

1. Stage 1: Era up to Imam Shah's death
2. Government Records and Researchers' Findings
3. Taqiyya
4. Stage 2: Post Imam Shah Era

3

## 1. Stage 1



Era up to Imam Shah's death

4



# Topics Covered



In Stage 1, we will touch upon...

1. Roots of Satpanth
2. Role of Imam Shah
3. Propaganda of the Satpanth religion
4. Method of Conversion
5. Imams and the Divine Light
6. Sufi Guise
7. Sufi Spirit
8. Doctrine
9. Das Avatar (Satpanthi Version)
10. Literature of Satpanth – Ginans and Dua & Kalma or Prayer

5

## 1.1 Roots of Satpanth



A brief note...

6

# Roots of Satpanth ...



- ❧ After the death of Prophet Mohammed, the founder of Islam, two main sects of Islam came into existence i.e., the Shias and Sunnis.
- ❧ Shias, consider Ali, the son in law of Mohammad, as the bearer of the Divine light, which created this world and thus the incarnation of the God himself.
- ❧ This Divine light, supernaturally, passes on from father to son, in every generation. Hence one of the Ali's direct descendant would always possess this Divine Light in him, all the time.
- ❧ The person, believed to be bearing the Divine light is considered as 'Imam' of the time and hence the living incarnation or avatar of Ali, the God.
- ❧ In Ali's lineage, generation after generation, this light passes on.
- ❧ Slowly as the time passes, for reasons like internal fights, murders etc., difference of opinion caused further split in the Shia Sect.

7


## ... Roots of Satpanth



- ❧ Islam -> Shia -> Ismaili -> Nizari branch was founded in 1094 in Alamut (in Iran) by the Ismaili dai, Hasan-e Sabbah. The name Nizari comes from the name of Imam 'Nizar' under whom Hasan-e Sabbah worked.
- ❧ Satpanth is a branch of Nizari Ismaili Sect of Shia Muslims.
- ❧ Satpanth is dividend into two main branches;
  - ❧ The Khojas, who are followers of His Highness the Aga Khan, and
  - ❧ The Satpanthis who follow the *pirs* who are the descendants of Imam Shah. (This division is also known as *Imamshahi* and/or *Pirana Satpanth*)


8

## Functioning

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- ❧ The Imam used to function through his carefully appointed “Pirs” and “Dais”.
  - ❧ Pirs were directly appointed by the Imam. Pirs were allotted certain geographical area where his duty was to spread the religion and get new converts. Pirs were required to report to the Imam regularly.
  - ❧ To take a analogy, Imam was the central authority and the Pir was the Governor of a particular area.
  - ❧ Dais on other hand were people who are supposed to roam around and help Pirs in their work.
  - ❧ Thus even though Imam would never leave his home, he was in full control of the affairs through a carefully designed, institution-like system in place.


9

## Formation –overview ...

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- ❧ Pir Sadrudin, the great grand son of Pir Shams, was the real founder of the Satpanth Sect. He is buried in Uchh, Pakistan.
  - ❧ His son and successor Pir Kabiruddin (Abu Qalandar Hasan Kabiruddin) carried forward the mission of his father and died in Uchh.
  - ❧ Imam Shah, son of Pir Kabiruddin, was the founder of Pirana Satpanth.

10


## ... Formation -overview

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- ❧ The movement (to form Satpanth) was started in 14<sup>th</sup> century by several Ismaili missionaries who came from Persia.
  - ❧ The learned and wise missionaries, first of all took up the study of the local languages, Sanskrit, and the literature of Hinduism, which they mastered perfectly.
  - ❧ By judicious combination of the tenets of Hinduism with those of Islam, they paved the road to the latter, facilitating the conversion of many Hindus.
  - ❧ They expounded their teachings after Hindu models and standards, in versified sermons (moral teachings in paragraphs), written in slokas, in different local dialects, called *ginans* (from Sanskrit word *jnanam*), the knowledge.
  - ❧ They vary in contents from pure Sufism to pure Hinduism.

11

## 1.2 Role of Imam Shah

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Who was Imam Shah?  
Was he ever appointed as 'Imam'?  
What was his mission in India?

12

# Role of Imam Shah ...



- ❧ The word "Imam" does not refer to any "Title" or his selection to the post of "Imam". But it is short form of his full name, Imamuddin.
- ❧ Saiyyed Imam Shah (full name Imammuddin Abdur Rahim Saiyyed), born in Uchh, was just about 19 years old when his father Pir Kabiruddin died.
- ❧ Imam Shah was not in Uchh, at the hour of his father's death, but miraculously receives information and arrives just at the moment when his bier (corpse) is carried in procession.
- ❧ He learnt that his 17 elder brothers had distributed amongst themselves, the estate of his father, leaving nothing for him.
- ❧ He also learnt that Tajuddin, brother of his father, Pir Kabiruddin, was appointed as successor and thus the new Pir.

13

## ... Role of Imam Shah ...



- ❧ He stopped the procession and immediately starts demanding his "share" from his 17 brothers.
- ❧ When his brothers object to such demands, a hand of dead comes out of bier with a rosary and a piece of sugar.
- ❧ And the voice bids him to go to Persia and to demand his share from brother of his father.
- ❧ Imam shah immediately leaves for Persia, meets the Imam, but does not succeed in getting himself recognised as Pir.

14



## ... Role of Imam Shah

- ❧ Imam shah returns to India and goes to Gujarat.
- ❧ Imam shah settles at Pirana (meaning coming of the "Pir"), near the village Girmatha. This place is also known as Imampura.
- ❧ However he continued the half completed work of his grandfather and father.
- ❧ With the help of miraculous powers, he converted many Hindus to Satpanth religion.
- ❧ He is buried at Pirana Shrine. According to the work by W. Ivanow, he died at the age of 63. He was succeeded by his son Muhammad, who is usually called either Nur Muhammad or Nar Muhammad, which imply his being an Imam.

15

## 1.3 Propaganda


The most effective strategy  
behind ensuring the success of Ismaili missionaries

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## The Propaganda, that led the Shia Missionaries... meet with greater success in India

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## Propaganda -background

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- ❧ Islam, since its beginning, always remained a proselytizing (converting people to Islam) religion, and even now has not entirely lost such tendency.
  - ❧ The speed at which it spread over large countries was unparalleled in history.
  - ❧ Such countries were either those people with nations of a Semitic (relating to Arabic, Hebrew etc.) stock
  - ❧ In countries with a different cultural outlook, as in Europe, India and China, Islam had very little success and only centuries of domination permitted it to make some headway.

18

## Propaganda -Obstacles

- ❧ Let us look at the obstacles faced by Islam in countries which has cultural outlook different from Arabic culture.
  1. The new convert had to switch his religious life to the new ideas expressed in a difficult foreign language, adopt foreign standards, ideals and so forth.
  2. In a caste based social system in India, an individual being nothing without his caste connections, the only method that could work was mass conversion. Not of individuals, but of whole castes.
- ❧ Because on non-realisation of above idea, that Islam met with less success in India, than in other countries.
- ❧ By sound and clever reasoning, the Nizari Ismaili missionaries devised some methods which helped them to overcome such local obstacles.


19

## Solutions to obstacles ...

- ❧ Such conversion methods depended on two principles
  1. One was their bold tactics in separating the meaning and spirit of Islam from its hard Arabic shell.
  2. Other was concentration of efforts on few definite castes, or those strata of the depressed classes in which the caste hold was weaker than in higher ones.
- ❧ They explained the high ideals of Islam in the familiar terms of ancestral religion and culture of the new converts, Hinduism
- ❧ To the Islamic religious nucleus are added all sorts of the original Hindu taboos, customs, restrictions, prejudices etc., of which Hindu life is so full.


20

## ... Solutions to obstacles ...

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- ❧ Mass conversion substantially differs in nature from individual cases. Peer group pressure also helps complete the mass conversion process.
  - ❧ In order to convince the masses, stories were said of how a saint worked a miracle which, by its super naturality, at once convinced either one or many unbelievers.
  - ❧ And thus, the new converts *gave up all their objections*, and *instantly became sincere and devout followers* of the “truer” religion, (‘Satpanth’) as preached by the saint.


21

## ... Solutions to obstacles ...

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- ❧ For an intended convert, the new religion what has presented a great attraction, the “supernatural element” (as referred in the stories) played the part of an accelerating factor, shedding the remaining doubts.
  - ❧ It was the effort to make *Islam recognised as the religion of the final period, Kaliyug*.
  - ❧ In line with the propaganda of mixing Hindu tenets with Islam, *Ali Talib, the first Imam*, was introduced as the expected *Tenth Avatar of the Deity*.
  - ❧ Similarly, while retaining his Ismaili affiliation the *Imam was, (from the very beginning) considered to be a manifestation (avatar) of Vishnu and often referred as Narayan and Nishkalanki Avatar*.

22

## ... Solutions to obstacles

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- ❧ The Koran, was presented as the last Ved (Atharv Ved), cancelling and abrogating the former scriptures.
  - ❧ On the other hand continued with the same Hindu tradition of periodical Divine revelation.
  - ❧ The story is extended to say that Ali Talib, the 10<sup>th</sup> Avatar, was not any ordinary legendary religious hero, who came upon the historical stage, performed his miracles and disappeared.
  - ❧ He was, so-to-speak, "continued" in his successor-Imams, the manifestations of the same Divine Substance.

23

## Propaganda... Sync with orthodox Islam

Whether the aforesaid Propaganda, introduced a new religion?

Was the propaganda in sync with the orthodox Islam?

24



## Sync with orthodox Islam ...




**The propaganda adopted above, was completely in sync with tenets of Islam.**

- ❧ As is well-known, Islam itself from its inception favoured historico-philosophic theories depicting the Divine Revelation as a *single process*.
- ❧ It started with first man, Adam, who was the same time the first great prophet, the Apostle of God.
- ❧ In circles, inclined to a compromise with the local ideas and conditions, a theory was commonly favoured, according to which those whom the Hindus regarded as their gods or great saints were, in fact, some of those ancient prophets of God sent to their country.


25

## ... Sync with orthodox Islam ...

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- ❧ They brought the matter a step further by proclaiming Islam the crowning phase of the whole development of Hinduism.
  - ❧ According to them, the Koran, was the last and final Ved, (Atharv Ved).
  - ❧ Thus completing, abrogating and superseding the earlier revelation.
  - ❧ *In this theory Hinduism was merely a preparatory phase, just as Christianity, Judaism, etc., in the revelation of the only True Religion, Satpanth.*


26

## ... Sync with orthodox Islam

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- ❧ Thus, from a purely Islamic view point the method of bridging the difference between Islam and Hinduism adopted by Ismaili missionaries was perfectly correct, in no way conflicting with orthodox ideas.
  - ❧ In short, the propaganda was designed in a way to make sure Hindus loose faith on their religious fundamentals, corrupt their religious practices.
  - ❧ Thus to lead Hindus in a way that they ultimately walk on path leading towards Islam.

27

## References ...

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- ❧ Ishtiaq Husain Qureshi writes in "The Muslim Community of the Indo-Pakistan Subcontinent" (Karachi, 1977, pp. 41-2) that,, "There are several instances on record where an Ismaili missionary posed as a Brahmin or a Hindu priest and instead of flatly contradicting the doctrine of the faith, he sought to subvert, he confessed its basic assumptions and introduced some of Ismaili beliefs in a disguised form and thus slowly and gradually paved the way for total conversion."
  - ❧ Lack of total adherence has never worried the Ismailis, because they are fully confident that the convert will ultimately accept the faith fully.

28

## ... References

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- ✧ Ali Ahmad Brohi says in "History of Tombstones" (Hyderabad, 1987, pp. 133-4) that, "Anyone who embraced Ismaili dawa was free to practice his traditional cult and even retain his previous names, caste, identity with the additional declaration of faith in Imam and veneration for Pirs and descendants of Ali. By the adoption of such liberal attitude a great many powerful tribes, such as Langah, Soomras and Lohanas, were attracted to the Ismaili Satpanth."

29

## 1.4 Method of Conversion

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What was the method adopted by...  
Pir Sadruddin, the founder of Satpanth

30

## Method of Pir Sadruddin's mission

- ❧ Muhammad Umar writes in "**Islam in Northern India**" (Aligarh, 1993, p. 371) that, "Perhaps one factor which greatly contributed to the popularity of Islam among the Hindus was that the Muslim mystics did not ask the newly converted Hindu to renounce their former customs and rituals. They presumed that the converts themselves would renounce the un-Islamic practices in due course. As such we find references about the Hindus, who had embraced Islam but still practicing the traditional beliefs and customs even after conversion."
- ❧ Likewise, it ensues from the kernel of the ginans and traditions that the landmark of Pir Sadruddin's mission was the gradual conversion into at least **three processes**. The method he employed was based on a special missionary framework.

31

## Method of Pir Sadruddin's mission Stage 1: Embryonic stage

- ❧ The disciples were given the ethical and moral teachings with a simple understanding of the Satpanth (true path). Local symbolic terms in native dialects were employed in the sermons and ginans, such as alakh nirinjan (Ineffable God), guru bharna (Muhammad), nar naklank (Ali), nar (Imam), guru/gur (Pir), harijan (devotees), gat (assembly), gat ganga (prayer-hall), gatpat (holy water), jaap (invocation) etc.
- ❧ Special ginans were composed with supreme skill in the languages of the country folk for the disciples, providing them the flavour of the traditional bhajan(song), wherein Pir Sadruddin identified himself with the appellations of Gur Sahodeva and Gur Harishchandra.
- ❧ **The emphasis was placed on making the transition from Hinduism to Islam as easy and as smooth as possible.**

32



## Method of Pir Sadruddin's mission

### Stage 2: Mid stage



- ❧ In the second stage, the disciples were entrusted the solemn word (guru mantra, or sat shabd) to mutter it privately on every midnight.
- ❧ The disciples were imparted that the tenth incarnation of Vishnu was manifested at salmal deep (Arabia) as naklank (Ali), who was then in the dress of Shri Salam Shah (Imam Islam Shah), residing at Irak Khand(Iran).
- ❧ In summary, the new converts saw in Satpanth a completion of their old faith, and through this orientation, they also found Prophet Muhammad and Imam Ali coherence in their own tradition.

33

## Method of Pir Sadruddin's mission

### Stage 3: Conversion stage



- ❧ Emphasis was continued to be given in getting absorbed in meditation.
- ❧ Pir Sadruddin then began to censure the new converts for their Hindu rites, condemning under logical expressions, such as caste distinction, idol-worship, ritual bathing, the authority of the six schools of Hindu philosophy, and the traditions of asceticism ("sanyas") and abstraction ("tyag") from the world.
- ❧ Pir Sadruddin indeed islamized the faith of the people mildly and never hampered in their culture, and the Hindus in masses absorbed the best of Islamic thought more Indian than foreign in character.

34



# Conversion Formula



## Bombay High Court findings in the famous 1866 Aga Khan Case.

- ❧ Ismaili Dais were instructed how to convert. E.g, "If it be a Christian, he hopes to 'bring over' he must expatiate on the obstinacy of the Jews and ignorance of the Mussalmans, must profess the reverence for all the chief articles of the Christian creed, but gently hint that they are symbolic and point to a deeper meaning to which the Ismaili system alone can supply the key. He may suggest that the Christians have somewhat misinterpreted the doctrine of the paraclete. That a Paraclete, then is, and that it is to this the true Paraclete - that the Dai or Missionary would lead his enquiring friend".
- ❧ Similarly, for a Jew target, he must speak against Christians and Muslims, win his confidence, and slowly say that "messiah" will come, and he is none other than Ali.
- ❧ **In the nut shell: The idea was to start preaching the religion of the target person, mix and win his confidence. Then slowly suggest him that what ever his religion teaches is just symbolic. The true God is Ali and true religion is Shia Muslim.**

35

## 1.5 Concept of Imams & Divine Light



Concept of line of Imams, the living avatar of Lord Vishnu  
Divine Light (a.k.a. Akhand Jyot), the source of universe

36

L'IMAM ALI 10 AVATAR DI  
VISHNU



## Imam Ali, the 10<sup>th</sup> Avtaar of Vishnu

This picture is obtained from  
an Italian website:

[http://www.tradizionesacra.it  
/imamali-krishna-vishnu.htm](http://www.tradizionesacra.it/imamali-krishna-vishnu.htm)

37

## Imams & Divine Light ...

- ❧ Originally in Islam (including Ismailism), emphasis was that the Prophet and the Imams, though chosen by God for such an all-important mission, were, nevertheless, ordinary mortal men.
- ❧ Differing from other ordinary men, by their superior intellects only.
- ❧ This super natural intellect at later times became more and more divinized and under the influence of various philosophical and mystical theories **became a kind of Divine Light.**

38

## ... Imams & Divine Light ...



- ❧ The way Pirana Satpanthis changed the name of Khana (Jamat Khana) to Jyoti Mandir, this Islami "Nur's name was also changed to "Akhand Jyot". Hence the Akhand Jyot lit in a Satpanthi Mandir is actually the "Islami Nur". There is no real Hindu connection to it.
- ❧ Being Divine, this substance, manifested in the Prophet and the Imams, was thus imperishable and eternal, and the theory was developed that it always remains in one particular line of the first Imam's descendants, supernaturally transferred from the father to the son.
- ❧ An uninterrupted line of Imams must not only be in existence now, and in the future, but also must have been in existence ever since the creation of the world and even before it.

39

## ... Imams & Divine Light



- ❧ Therefore the followers believe that the same force which constitutes Imamiyat, was responsible for the creation of the Universe and thus that the first Imam, Ali, and after him the Imams in general, were identical with the Creator, the GOD.
- ❧ Thus, logically enough, in the terms of the Hindu theogony, 'Ali' is the continuation of the line of Avatars, i.e., visible manifestations of the Deity, the Creator, the GOD.

40

## 1.6 Sufi Guise



Adoption of principles of Sufism

41

## Sufi Guise ...



- ❧ Satpanth literature consists of, authors giving vent to their feelings on general matters, moral ideas and so forth, adopting the Sufi manner of expression as a ready model.
- ❧ And then entering into the spirit of Sufi symbolism, they would either internally or not, smuggle their prohibited (pertaining to Islam) ideas in a symbolic form.
- ❧ The immense difficulty in dealing with such unconventionalised relics of sect lies in the necessity of knowing beforehand what is the aim of the author and to what they allude.

42

## ... Sufi Guise



- ❧ Sufi guise was successfully used even in ordinary life by Sapanth *pirs*.
- ❧ Even today “Shams Tabrez”, as they call *pir* Shams in Multan, Hasan Darya (Hasan Kabiruddin) and Haji Sadar Shah (*pir* Sadrudin) near Uchh, all are revered as Sufi *pirs*.
- ❧ Imam Shah of Pirana is also branded as Sufi Pir

43

## 1.7 Sufi Spirit



Effects of Advantages and Disadvantages of Sufi spirit

44



# Sufi Spirit...



- ❧ Sufi spirit never laid stress on the outward appearance. It always gave importance in following its preaching.
- ❧ Laying stress on the moral and spiritual moments in religious life, the sufi spirit of pirs did not attach special importance to the forms of outward piety.
- ❧ This was as asset and at the same time a danger.
- ❧ Non-insistence on reciting the daily prayers etc., made conversion of Hindus much easier.
- ❧ **But absence of outward signs of connection with Islam, offered a great possibility of Hinduism to hold them within its fold.**

45

# ...Sufi Spirit



- ❧ For this reason those converts who remained faithful to the original Ismaili doctrine, the Khojas, could evolutionize towards purer forms of Islam, gradually giving up their original Hindu psychology and practices.
- ❧ **But those who sided with Imamshahi pirs, (after the split) were bound to yield to the continuous pressure of Hinduism and to shift further and further away from Islam.**
- ❧ The important point is that due to absence of outwardly connection with Islam, the followers tend to drift towards Hinduism.
- ❧ In the slides to come, we will see that, by using taqiyya, how Satpanth used this point to its favour and survive itself in difficult times.

46

# 1.8 Doctrine



A brief overview of the doctrine of Satpanth

47

## Doctrine...



- ❧ Satpanth believes in One God, the Creator of the world. The idea is same as in the Kuran.
- ❧ But at the same time admit the theory of incarnation or avatar.
- ❧ The Divine Light (refer slides of Line of Imams & Divine Light) which is the source of life, order and consciousness of all being, becomes focused upon a certain mortal man.
- ❧ Such mortal man, remains an ordinary man as far as his body is concerned.

48

## ... Doctrine ...



- ❧ As this substance is indivisible and cannot be partly in one place and partly in another, there must be a complete equation between him and God.
- ❧ Such Divine Man is the Imam, the direct descendant and successor of 'Ali', the son-in-law and cousin of the Prophet Muhammad.
- ❧ Imam is considered to be Divinely inspired leader of mankind and there must always be an Imam in the world.

49

## ... Doctrine ...



- ❧ It borrows the concepts from Hindu Cosmology. Accordingly the time cycle of this world is divided into 4 yugs etc.
- ❧ Each of these Yugs are further divided into several periods during which the Creator (God) manifested himself in a certain form.
  1. First Yug, Satyug, is divided into 4 periods and avatars are Machh, Kachh, Varah, Narsingh
  2. Second, the Tretayug, into 3 periods and their avatars are Vaman, Parshuram, & Ram
  3. Third, Dwapar Yug, into 2 periods with Krishna and Buddha avatars
  4. **Last and final yug, Kaliyug into 1 period, which contains only one avatar of 'Ali'**
- ❧ In this way the 10 avatars of Hinduism are explained and in the last avatar of present times, the Kaliyug, Islam is shown to be the final religion of the human being.

50

## ... Doctrine ...



- ❧ The fundamental idea of an avatar is the fight of the Deity against the Arch-enemy who either steals the Ved or does some other mischief.
- ❧ Thus, in Kaliyug, the Arch-enemy will make his appearance in the form of “Kalinga” and “Nakalanki Narayan” Imam will defeat him.
- ❧ Atharv Ved (the Kuran) is the designated for Kaliyug, further suggesting that all other vedes are void in Kaliyug.

51

ॐ महावीष्णुना दशअवतार ॐ												
Avatar	Mother	Father	Wife	Guru	Tirth	Kshetra	Danda	Ved	Bhakt	Vrut	Yug	Mantra
१. मत्स्य	संज्ञापती	प्रियंश्वर	शंखधारी	महाधाता	काशी	ताम्र	सोम	सोम	मत्स्य	मत्स्य	मत्स्य	मत्स्य
२. कूर्म	संज्ञापती	प्रियंश्वर	शंखधारी	महाधाता	काशी	ताम्र	सोम	सोम	मत्स्य	मत्स्य	मत्स्य	मत्स्य
३. वराह	संज्ञापती	प्रियंश्वर	शंखधारी	महाधाता	काशी	ताम्र	सोम	सोम	मत्स्य	मत्स्य	मत्स्य	मत्स्य
४. नरसिंह	संज्ञापती	प्रियंश्वर	शंखधारी	महाधाता	काशी	ताम्र	सोम	सोम	मत्स्य	मत्स्य	मत्स्य	मत्स्य
५. राम	संज्ञापती	प्रियंश्वर	शंखधारी	महाधाता	काशी	ताम्र	सोम	सोम	मत्स्य	मत्स्य	मत्स्य	मत्स्य
६. कृष्ण	संज्ञापती	प्रियंश्वर	शंखधारी	महाधाता	काशी	ताम्र	सोम	सोम	मत्स्य	मत्स्य	मत्स्य	मत्स्य
७. बुध	संज्ञापती	प्रियंश्वर	शंखधारी	महाधाता	काशी	ताम्र	सोम	सोम	मत्स्य	मत्स्य	मत्स्य	मत्स्य
८. कलकी	संज्ञापती	प्रियंश्वर	शंखधारी	महाधाता	काशी	ताम्र	सोम	सोम	मत्स्य	मत्स्य	मत्स्य	मत्स्य
९. श्रीकृष्ण	संज्ञापती	प्रियंश्वर	शंखधारी	महाधाता	काशी	ताम्र	सोम	सोम	मत्स्य	मत्स्य	मत्स्य	मत्स्य
१०. कलकी	संज्ञापती	प्रियंश्वर	शंखधारी	महाधाता	काशी	ताम्र	सोम	सोम	मत्स्य	मत्स्य	मत्स्य	मत्स्य
११. श्रीकृष्ण	संज्ञापती	प्रियंश्वर	शंखधारी	महाधाता	काशी	ताम्र	सोम	सोम	मत्स्य	मत्स्य	मत्स्य	मत्स्य



ચાર યુગના પૂજ્ય પાત્રોની યાદી					
<p>यदा यदा हि धर्मस्य ग्लानिर्भवति भारत । अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥  परित्राणाय साधूनां विनाशाय च दुष्कृताम् । धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥</p> <p>“ॐ नमो श्री निष्कલंकી नारायण जनार्दनाय भस्मायुधाय विघ्नहे दिव्यनेत्राय धीमहि, तन्नो ज्वरहरः प्रणोदयात्”</p>					
અ.નં.	વિગત	પહેલો સતયુગ	બીજો ત્રેતાયુગ	ત્રીજો દ્વાપરયુગ	ચોથો કલિયુગ
૧	વેદ	ઋગ્વેદ	યજુર્વેદ	સામવેદ	અથર્વવેદ
૨	યુગાન્તરસદગરૂ	શ્રી અમરતેજ ઋષિ	શ્રી વશિષ્ઠ ઋષિ	શ્રી વેદવ્યાસ ઋષિ	શ્રી ઈમામશાહ મહારાજ
૩	બ્રહ્મનં નામ	શ્રી પ્રહલાદ	શ્રી હરિચંદ્રરાજ	શ્રી યુધિષ્ઠિર	શ્રી કમળાદેવર
૪	દાનવનં નામ	શ્રી હિરણ્યકશિપુ	રાવણ	દુર્યોધન	દહીત કાલીંગ
૫	યજ્ઞનું નામ	હસ્તિદાન યજ્ઞ	અશ્વદાન યજ્ઞ	ગોદાન યજ્ઞ	વારી યજ્ઞ
૬	આસન ઘટ-પાટ	સોનાના	રૂપાના	તાંબાના	માટીના
૭	જાપ	ૐ શ્રી નરસિંહ	ૐ શ્રી રામ	ૐ શ્રી કૃષ્ણ	ૐ શ્રી નિષ્કલંકી નારાયણ
૮	વ્રત	સુદ ૧૧ ને રવિવાર	સુદ ૧૪ ને મંગળવાર	સોમવતી અમાસ	સુદ ૨૧ શુક્રવાર
૯	યુગના પૂજ્ય રંગ	રક્ત વર્ણ	જરદ વર્ણ	શ્યામ વર્ણ	શ્વેતવર્ણ
૧૦	દિશા	ઉત્તર	પૂર્વ	દક્ષિણ	પશ્ચિમ
૧૧	તીથ	૨૪ તીથ	૧૮ તીથ	૧૪ તીથ	૧૨ તીથ
૧૨	અવતાર	(ચાર) શ્રી મથ્સ, શ્રી કમ, શ્રી વરાહ, શ્રી નરસિંહ	(ત્રણ) શ્રી વામન, શ્રી પરશુરામ, શ્રી રામ અયોધ્યા	(બે) શ્રી કૃષ્ણ, શ્રી બુધ	(એક) શ્રી નિષ્કલંકી (કલ્કી) નારાયણ
૧૩	કથા પૂજા	કાશ્મીર	વંદાપુરી	મથુરા	કુંવારીકા શેત્ર-પીરાણા
૧૪	શેત્ર	ચરણાપુરી	વંદાપુરી	મથુરા	પંચનદી-વોદા
૧૫	આયુધ	નખ	પનુષ્ય	ચક્ર	તલવાર (ખાંડ)
૧૬	સતીઓના નામ	શ્રી બાઈ	શ્રી તારામતી	શ્રી દ્રોપદી	શ્રી સુરજરાણી
૧૭	નદીઓના નામ	ગંગાજી	સરયુ	યમુનાજી	સાબરમતી
૧૮	મોક્ષપદ પામ્યા	પાંચ કરોડ	સાત કરોડ	નવ કરોડ	બાર કરોડ
૧૯	મનુષ્ય અવતાર	૩૫ અવતાર	૨૫ અવતાર	૧૬ અવતાર	૮ અવતાર
૨૦	મનુષ્ય આયુષ્ય	૧,૨૦,૦૦૦ વર્ષ	૧૨૦૦૦ વર્ષ	૧૨૦૦ વર્ષ	૧૨૦ વર્ષ
૨૧	દાગ	વાયુદાગ	જળદાગ	અગ્નિદાગ	ભૂમિદાગ
૨૨	યુગનું આયુષ્ય	૧૭,૨૮૦૦૦ વર્ષ	૧૨,૮૬૦૦૦ વર્ષ	૮,૬૪૦૦૦ વર્ષ	૪,૩૨૦૦૦

There is no concept of Vaari Yagn in Hinduism

## સતપંથ પ્રકાશન સમિતિ

પ્રેરણાપીઠ-પીરાણા, તા.દસકોઈ, અમદાવાદ-૩૮૨૪૨૫

## ... Doctrine ...

- According to the ginans, Nikalank Avatar will come from the West (a reference to the first Nizari center in Iran, at Alamut, in the Daylam region).
- His main task will be to fight against the Danavas (a category of Hindu demons) and in particular against the fiercest one, Kalinga (Kalingo) who is said to be the personification of Kali Yuga and its evils.
- The destruction of Kalingo by the Imam Mahdi is a major feature of the final Resurrection which brings the Kaliyuga to an end.
- Then the Lord will wed Visav Kunvari or the Virgin Earth, viewed as a symbol of the converted community.
- The place where the Lord will marry Virgin earth is said to be at Pirana (called as Kunvarika Kshetra), the place where Imam Shah is burried.



## ... Doctrine ...



- ❧ Kalinga is portrayed as a real demon-king whose pious wife Surja Rani (a figure absent in Kalki Purana) has been converted to the "truth path" (Satpanth, Nizari Ismailism).
- ❧ The faithful who will be saved - if they perform their duties - are members of a secret tradition and are referred to as Rishis (Rikhs, Rikhisars) and Momins.
- ❧ 12 Crore people will achieve "Moksha" and will follow the Lord to Amrapuri, the eternal heaven, where only True Satpanthis will be allowed to enter.

55

## ... Doctrine ...



- ❧ While the faithful (rikhisar, momin) will rule for many centuries, the lord (swami raja) will write the account of all deeds and accordingly reward or punish all men and women.
- ❧ It is obvious that a number of themes and terminologies have been drawn from Hindu mythology (whether from the Kalki Purana or from other texts such as the Bhagavata Purana)
- ❧ But, as was customary in the Nizari tradition of the Subcontinent, they were reworked into somewhat different patterns in order to be in conformity with the Ismaili ideology.

56

## ... Doctrine ...



- ❧ Besides, indigenous terminologies were used parallel, with Islamic denominations. For instance Nikalank Avatar was also called the Mahdi and Qaim, Swami Raja (the Lord) Shah, Rikihisar (the faithful) Momins, etc.
- ❧ The army of the Lord comprises Hindu mythological characters as well as Islamic figures.
- ❧ Among the former one finds heroes of the Mahabharata such as the five Pandavas, Kunti and Draupadi, and other famous mythological characters such as the king Harishcandra or the demon-devotee Prahlad.

57

## ... Doctrine



- ❧ Among the duties to be performed by the faithful to avoid the terrible punishments the central role is played by;
  - ❧ the partaking of consecrated water referred to as **Paval**, as well as
  - ❧ the payment of the tithe known as **Dasondh** (the religious tax).
- ❧ The eschatological and messianic texts transmitted by the Indian Nizaris inspiration has been drawn both from the Hindu Epic and Puranic lore and from the Ismaili heritage, but that it is ultimately the Ismaili philosophy that gives to the theme its main tone and direction.

58

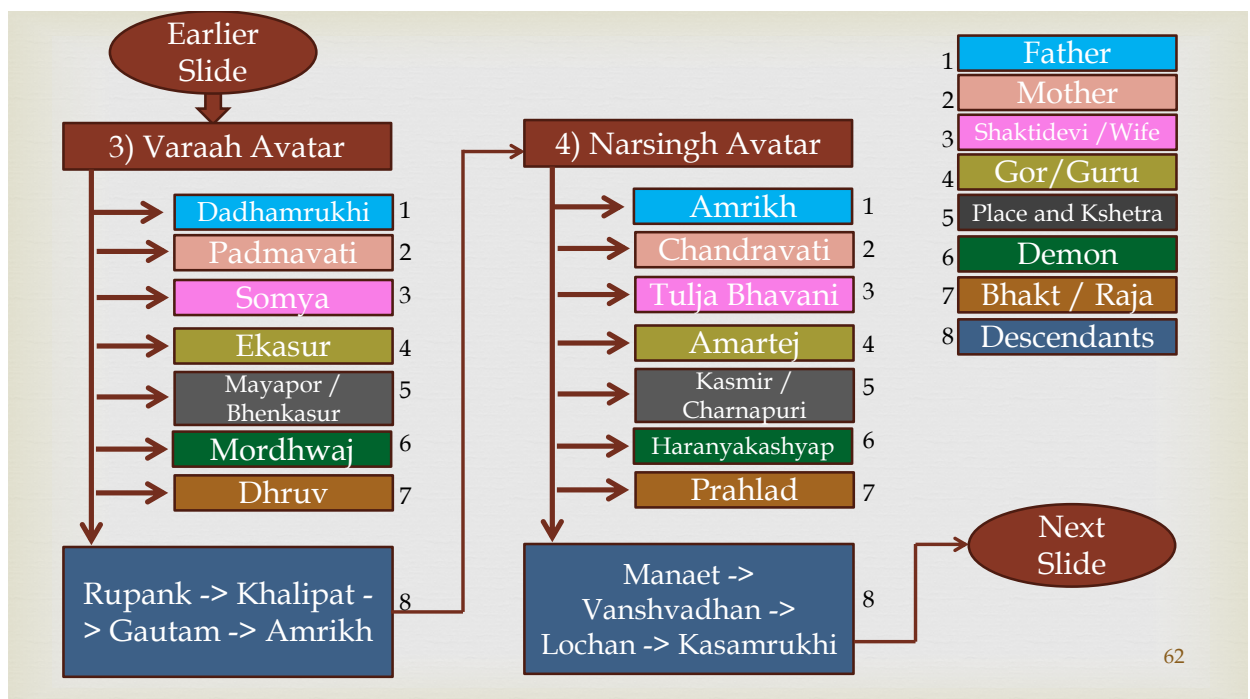
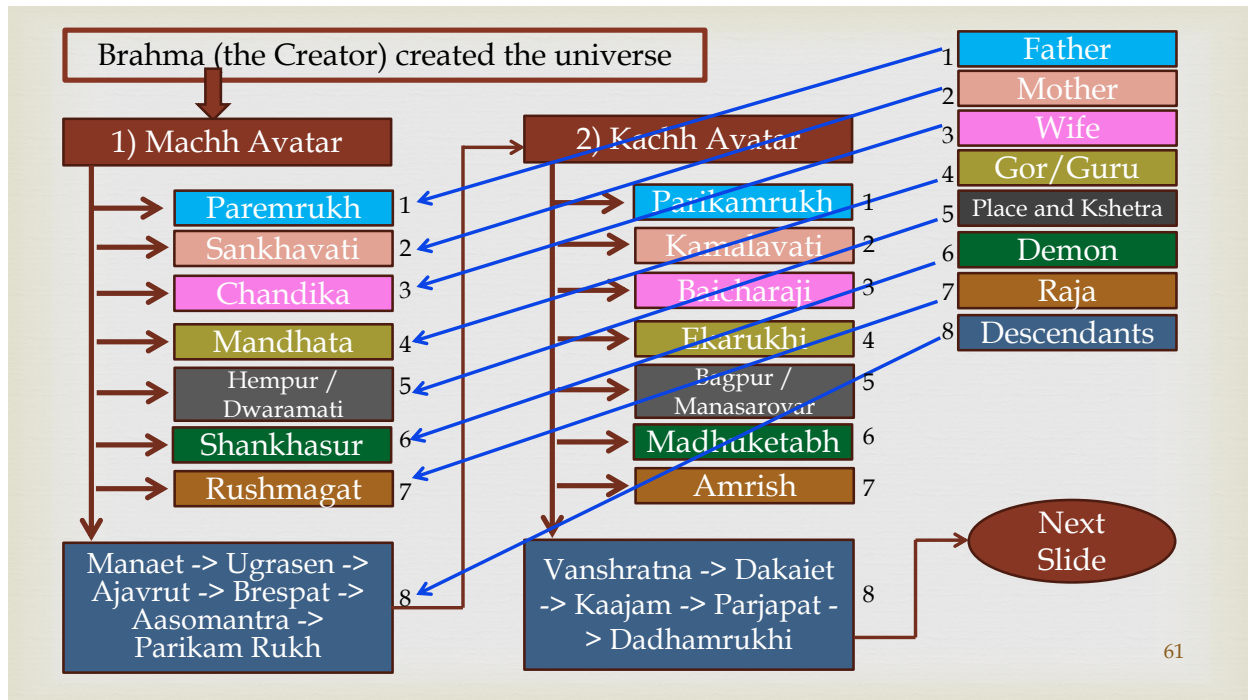
## 1.9 Das Avatar (Satpanthi Version)



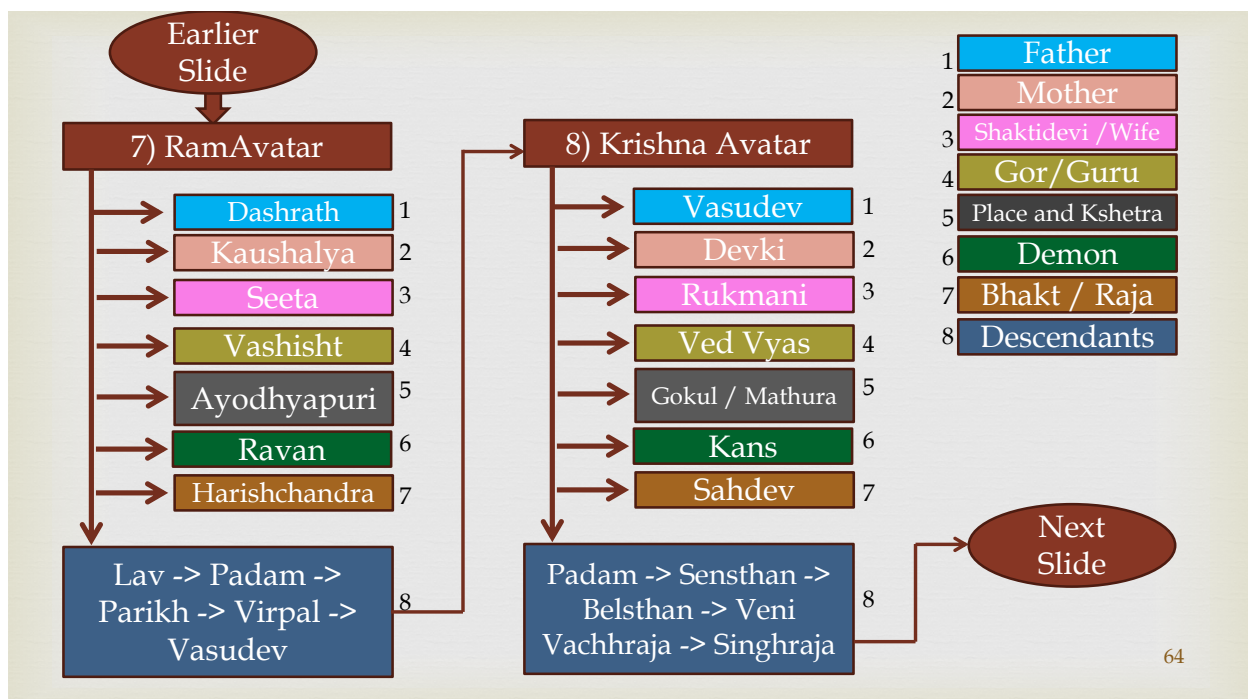
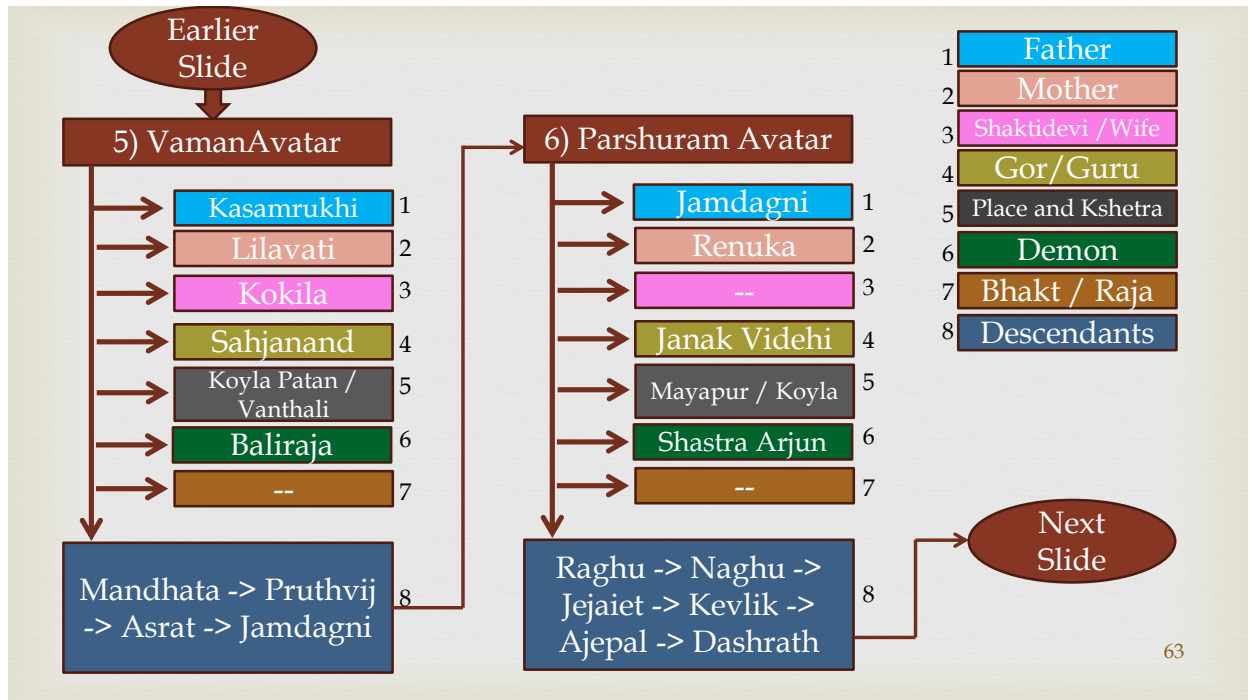
Some reasons why outwardly Hindu appearance of  
Satpanthi Das Avatar  
has no connection with actual  
Hindu Das Avatar

[illegible]

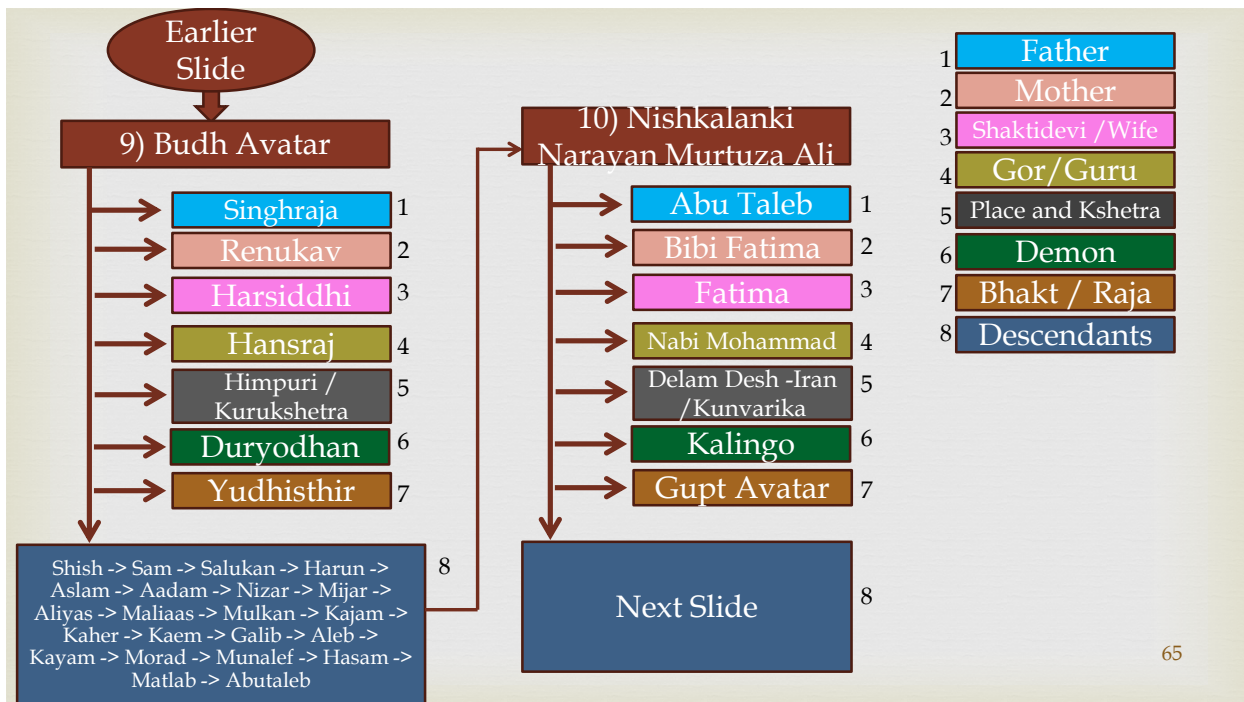
Stone carvings showing the Avatars of Lord Vishnu (as per Satpanth)



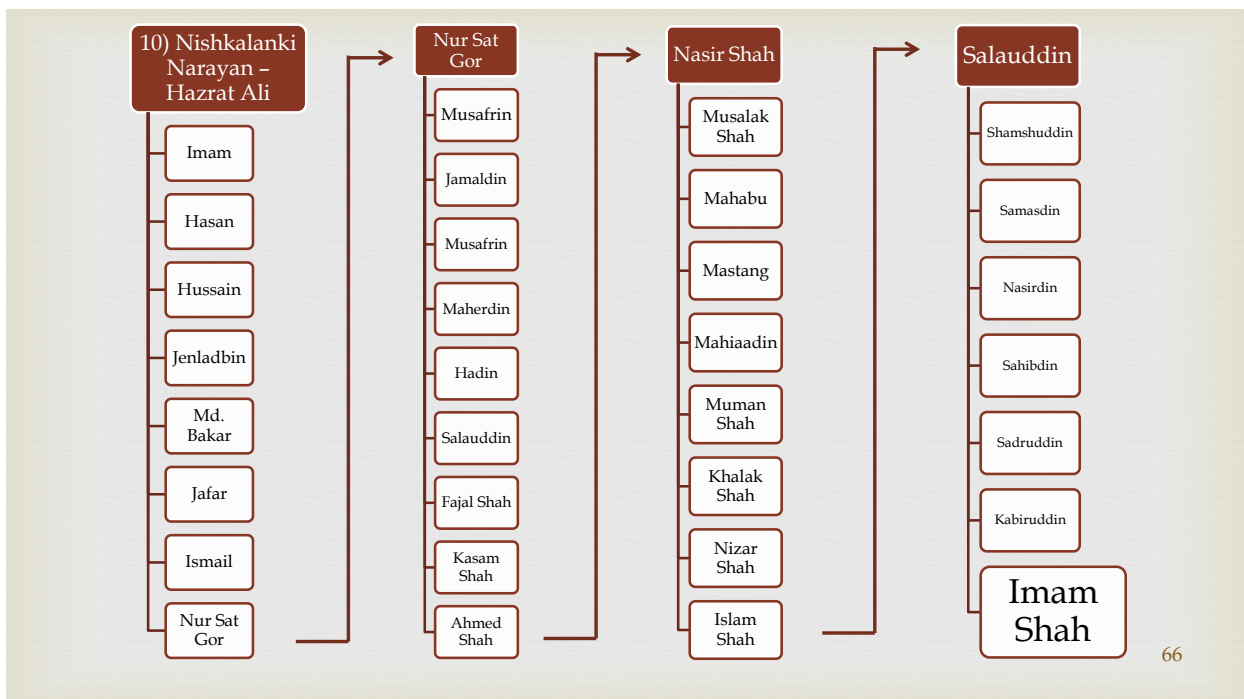








65



66

## Main points worth noting from above slides...



Let us note some important points from the above slides;

1. A continuous single chain of descendants is maintained from the Gods first avatar till the last avatar.
2. In other words, God has manifested only in one particular line of descendants.
3. According to Satpanth this line of descendants is called "Harivansh" (Please make a special note of this "Harivansh" System)
4. God took all first 9 avatars in India.
5. Last and 10th avatar is already taken, in some place in Iran. Any Hindu will find it as very strange.
6. According to Hindu Das Avatar, 10th Avatar will happen only at the end of Kaliyug. But in Satpanthi Das Avatar, the God has already incarnated the 10<sup>th</sup> avatar.

67

## ...Main points worth noting from above slide



7. Hazrat Ali, the son in law of Prophet Mohammad, the founder of Islam, is the 10<sup>th</sup> Avatar. He is also the first Imam
8. Because of limitation of a Mortal men, the God keeps manifesting in one particular line of first Imam's descendants.
9. This line is shown to be extended to the Imam Shah and Nar Muhammad Shah, suggesting Nar Muhammad Shah was (during his times) the living avatar of God Vishnu.

68

Let us now, lift the outwardly 'Hindu veil' from the story of Das Avatar, as professed in Satpanth

69

## Lifting the veil ...

- 
- ❧ Fish (Machh), the first avatar's descendants are humans and then Tortoise (Kachh) again humans and then a Boar/Pig (Varah) later again humans and then Lion (Narsingh).
  - ❧ In Hinduism, we know that in Narsingh Avatar, there were no father and mother of Lord Narsingh. When famous Prahlad was asked by his father to hug the red hot iron pillar, lord tore the pillar apart and took the Narsingh Avatar. The Lord was not born, he just appeared.
  - ❧ The story of father and mother of Narsingh avatar is not there anywhere in Hindu literature.

70

## ... Lifting the veil ...



- ❧ Further Lions descendants are once again humans.
- ❧ We all know Lord Parshuram never married (*akhand brahmachari*). However as per Satpanthi Das Avatar he is married and has descendants also. According to Hinduism, Lord Vishnu took Parshuram Avatar during the time of Ram Avatar. However, according to Satpanthi Das Avatar, Ram was born in the 7<sup>th</sup> generation of Parshuram.
- ❧ For Hindus, this is totally false and cooked up story.
- ❧ Next avatar is of Lord Ram.
- ❧ We know Parshuram was Brahman, then how did Lord Ram, a suryavanshi, take birth in his lineage.

71

## ... Lifting the veil ...



- ❧ Further, Satpanthi Das Avatar says Ram killed Ravan and uplifted Raja Harish Chandra.
- ❧ We all know great stories of Lord Ram and Raja Harish Chandra. Both the stories are not related to each other. Then from where the connections were borrowed?
- ❧ Next Avatar is of Lord Krishna in the lineage of Lord Ram.
- ❧ According to Hindu mythology, Lord Krishna was *Chandravanshi* and Lord Ram was *Suryavanshi*. This suggests that Lord Krishna and Lord Ram were not from same lineage.
- ❧ Again a grave mistake by the Ismaili missionaries.

72

## ... Lifting the veil ...



- ❧ It goes on further to suggest that Lord Krishna was succeeded by Paduman then by Sesthan, Belsthan etc.
- ❧ But Paduman's son Anirudh is completely missed out. Surely grave mistakes here too.
- ❧ Budh avatar happened in the 8<sup>th</sup> generation of lord Krishna. But we all know that the time gap between these two avatars is about 2500 years. Normally 8 generations would cover a time span of about 200 to 300 years. But there the gap is about 2500 years. This also proves that the story of Budh Avatar (as per Satpanth) is not in line with the actual Budh avatar.
- ❧ The Das avatar mentions that Lord Budh killed Duryodhan. Even if we believe it to be true, for the sake of argument, then how come Lord Budh take avatar to kill Duryodhan in the 8<sup>th</sup> generation after Krishna? We know Duryodhan was killed while Lord Krishna was alive.

73

## ... Lifting the veil



- ❧ The Das Avatar also mentions that the Lord in Budh advised Pandavas to slaughter the holy cow and complete the "Gau Medh Yagya".
- ❧ Whole world knows for the slogan of "Ahinsa Parmodharm" was given by Lord Buddha. Then how come, he would ask Pandavas to kill an animal, that too the holy cow.
- ❧ The whole story of Lord Buddha with Pandavas, based on which Satpanth doctrine is positioned, do not find any place in the literature of Hinduism.
- ❧ Further, Lord Buddha's lineage is said to have been extended amongst Muslims.
- ❧ Vishnu's so called 10 avatar, 'Ali' is presented as descendant of Lord Buddha. What a lie... for Hindus.

74



When all previous 9 avatars were taken amongst Hindus in India, what is the reason behind taking of the 10<sup>th</sup> avatar amongst Muslims in Iran


75

## Why 10<sup>th</sup> Avatar in Muslims ...

- 
- ❧ Anticipating that Hindus would question the basis behind 10<sup>th</sup> Avatar amongst Muslims, whereas all previous 9 Avatars were amongst Hindus.
  - ❧ Justification was kept ready by way of a baseless, false and cooked up story as follows.
  - ❧ After the end of the Mahabharata war, in which Pandavas, with the advice of Lord Krishna by way of Gita, killed their brethren, the Kauravas, they become sinful.

76

## ... Why 10<sup>th</sup> Avatar in Muslims

- 
- 
- ❧ However, Brahmins did not understand this and held that Pandavas have committed sin in the Mahabharata yudh and hence they need to compensate by doing a "Rajsuya Yagya". (as per Pir Sadruddin)
  - ❧ Lord Krishna being annoyed by the fact that in spite of having preached the high lessons of Gita, the Pandavas chose to ignore Lord Krishna and follow what ignorant Brahmins had to say.
  - ❧ **Hence Lord Krishna declared that though he was to take 10<sup>th</sup> avatar amongst Hindus, but now he will take the 10<sup>th</sup> avatar amongst Muslims in Arab Continent in the name of Hazrat Ali.**
  - ❧ All this is imagination of Pir Sadruddin and has no basis in Hindu Literature.
  - ❧ At this point of time, it will be relevant to mention that a new theory was developed, which said that because Brahmins did not understand the teachings of the holy Geeta, they erred in suggesting Raj Suyu Yagya to Pandavas. Accordingly Brahmins were labeled as ignorant of true Vedas. **Hence in Satpanth, Brahmins are not entrusted to conduct their religious rituals and affairs.**

77

Attempts to falsely project Satpanth as  
a 'Sanatan' religion

78

## Attempt to get “Sanatan” Link



A propaganda is developed to show that Satpanth is a Sanatan (one which is in existence from the time universe was created) religion. Let us see how;

- ❧ The lineage of the so called first human, the Adam and his so called sons, Sees-Sam, Shlokan etc., has been used to extend and include Murtaza Ali and Imam Shah etc. However, there is nothing to support this view.
- ❧ In this way attempt is made to mislead Satpanth religion as part of Sanatan religion.
- ❧ Further Vishnu's Formless Avatar has been shown to be as Imam Shah's son Nar Muhammad Shah.

❧ The only intention here seems to fool the ignorant Hindus to make them follow Satpanth religion believing it to be a Hindu religion and later slowly convert him to Muslim religion.

79

## 1.10 Literature



Overview of Satpanth Literature

80

No study, of any religion, is complete without studying its literature.

Literature gives insights of the functioning and the nuts and bolts of that religion.

81

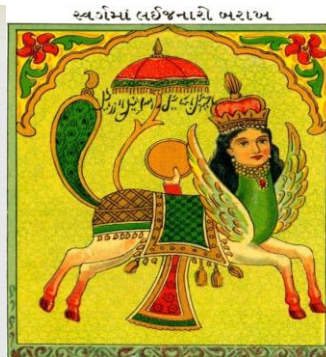
Mohar Nabuvat:

The seal (Mohar) of Ali



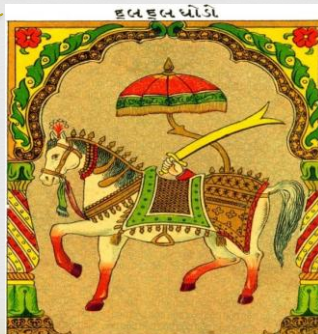
Barakh:

The vehicle that will take to heaven



Dul Dul Horse:

Ali (Nishkalanki) to ride this horse in fight against Kalingo, the Demon



Zulfikar:

The Dual edged Sword, weapon, of Ali



# Literature



∞ The Satpanth Literature is mainly in two forms;

1. Ginans
2. Duas or Prayers

83

## 1.10.1 Ginan Literature



Overview of Ginan Literature

84



## Ginans...

- 
- ❧ The Ginan tradition is recognised by the Satpanthis as their devotional, sacred texts, at one time the equivalent in guidance and authority for them, as indicated in their songs, to the Koran and the Vedas.
- ❧ Satpanth literature is mainly in Poetic form called Ginans (hymns) which give;
- 1) Moral advice
  - 2) Miracle stories (with an aim pose faith on the Pirs and Imams)
  - 3) Legends ('*Dant Katha*') and Ecstatic poems ('*Anandlin Kavita*')
  - 4) Corrupting the fundamentals of Hindu faith and values, like avatars, idol worship, pilgrimage places etc., and projecting Islamic values has real.
  - 5) Praises Ali, the so-called Naklanki Avatar or Nishkalanki Narayan
  - 6) Praises the Imams and Pirs

85

## ... Ginans ...

- 
- 7) Asks its followers not to harbour any doubt on Ginans, Imams and Pirs
  - 8) Ask the followers to blindly follow what Imams and Pirs preach
  - 9) Things a Momin should do to attain Salvation ('*Moksha*')
  - 10) Expectation from a Momin (follower) to pay Dasond and other religious taxes honestly
  - 11) Dire consequences of not paying Dasond
  - 12) Lastly, giving emotional warning to the follower, that if he houses any doubt in his mind, he will not get Amrapuri (one level above the heaven), but in turn will have to suffer all the pains of hell.

86

## Ginans -Importance



### Importance of Ginans for a Mureed (follower of Satpanth):

- ❧ Ginans are written by Pirs
- ❧ Farmans (orders) are given by Pirs or by Imams
- ❧ The Imam has said that Ginans and Farmans are one and the Same.
- ❧ Pir has often written in Ginans that these contain renderings of the Farmans of the Imam.
- ❧ Pir has often written in Ginans that these contain a summary of the Holy Quran.
- ❧ Both Ginans and Farmans are to be treasured, shared, kept in hearts and followed everyday.
- ❧ Access to Ginans and Farmans are absolutely necessary in a mureed's life as this is described as the only true path to Salvation for Ismailis.

87

## Ginans –the binding factor ...



- ❧ Mureeds / Momins / followers are duty bound to follow the Ginans with the help of following emotional binding factors;
  1. **Our First Duty is to Obey the *Farmans* - this is why each Ismaili needs access to them.**  
(PAHELE PAALLO TE SATGURNEE VAACHAA /  
પહેલે પાળો તે સતગુરુની વાચા)
  2. **Ginans are full of the divine Light (*Noor*). Without this Divine Light of knowledge, Jamats will perish.**  
(GEENAAN BOLO RE NEET NOORE BHARIYAA /  
ગીનાન બોલો રે નીત નૂરે ભર્યા)

88

## ... Ginans –the binding factor ...



3. **The True Guide speaks the Words of the Divine Light, Read them.**  
(JIRE VIRAA SAT PANTH SAT-E JILIYEN/  
જીરે વીરો સતપંથ સતયે જીલીયે)
4. **Read Ginan, those who do not Follow *Farmans*, or don't access *Farmans* have no path to Salvation.**
  - ❧ Eji *Farmaan* amaaro je na maanse,  
એજી ફરમાન અમારો જે નાં માનશે,
  - ❧ vali nahi maanse vaat;  
વલી નહિ માનશે વાત;
  - ❧ te tthaam kiaae nahi paamse,  
તે તથામ કિયાં નહિ પામશે,
  - ❧ nahi malse Gur-Nar ne saath  
નહિ મળશે ગુર-નર ને સાથ

89

## ... Ginans –the binding factor ...



5. **READ knowledge of Ginans and *Farmans* and Holy Books, Pir and Imam are the same.**
6. **Obedience of *Farmans* is the only way to Salvation.**  
From; MOMAN CHETAMNI

### Gujarati Transliteration

- Eji Lakh chorashi to chutiae,
- Jo rahiae aapna Satguru ke *Farman* mahain,
- Daso(n)d dije Satguru mukhe,
- To vaso howe amrapuri mahain.

### English Translation

- The only way to overcome this evolvment of 84 lakh times is
- by obeying Satgur's *Farman*, and giving
- Dasond to Satgur.
- Verily this will ensure your place in Heaven (Amrapuri).

90

## ... Ginans –the binding factor

- 
- ❧
7. Obedience of *Farmans* leads to Prosperity and Salvation.
  8. Prophet Muhammad taught the *Farmans* of the Imam to the servants who then prospered.
  9. *Farmans* Lead to Salvation, **Questioning (editing) *Farmans* is not allowed.**
  10. *Farmans* are to be obeyed, Pir obeys Imam.
  11. When Imam makes a *Farman*, even if it is hard to follow, even Pir follows it.
  12. Imam's words are precious, He is the supreme authority, The Followers obey His every command.
  13. Follow *Farmans* to see the light of the Imam.
  14. Dire Consequence of disobeying a *Farman*

91

## 1.10.2 Dua / Kalma or Prayer

---

❧

Brief overview of Dua recited during the  
Prayers and Other occasions

92



# Dua / Kalma...



**Dua means prayer to the god on various occasions.**

- ❧ In this section, we need to keep in mind that Hazrat Ali, the son-in-law of founder of Islam, Prophet Mohammad, is considered as God, by the Satpanthi. He is also called as 10<sup>th</sup> avatar or Nishkalanki Narayan and at times simply as Narayan.
- ❧ The word "Dua" comes from Islamic-Arabic connection of the religion.
- ❧ Duas are recited during performing the Satpanthi Pooja or any other religious occasion.
- ❧ The Pooja ritual is not performed by Brahmins. It is performed by a 'Mukhi' or a 'Saiyyed'
- ❧ 'Saiyyeds' are considered as their spiritual head and superior religious authority.
- ❧ Separate Dua are designated for each occasion from the time of Birth of a child, its embracing the new religion, till the burial of the dead

93

# ... Dua / Kalma ...



- ❧ There are separate Duas for various occasions, like;
  - 1) Performing "Dev Stapana Mandan" before performing any ritual
  - 2) "Tauba" (Repentance / Remorse ones regrettable past) to Mukhi (No Brahmins, they are considered to be ignorant of true religion)
  - 3) While applying "Dhupa" and "Loban" to "Kalash" of the Pooja
  - 4) At the time of presenting the 'Offerings and Prasad' to Vishnu / Brahma / Mahesh / Shakti etc.,
  - 5) While having "Paval" from Mukhi
  - 6) Seeing Moon on 2<sup>nd</sup> of lunar calendar
  - 7) Nad-e-Ali's Dua
  - 8) Dua WHILE and AFTER burying the Dead
  - 9) Panch Kalma (5 Kalmas)
  - 10) Dua of "Mohar Nabuvat" -Seal of Ali
  - 11) Appeal to Ali etc... etc...

94

## ... Dua / Kalma ...



Every Dua starts with;

“Om Farmanji Bismillah Har Raheman Narrahim  
Satgor Patra Brahma Indra Imamshah Aad  
Vishnu Niranjan NarAli Mohammad Shah”

“ઐ ફરમાનજી બીસ્મીલ્લા હરરહેમાન નરરહીમ  
સતગોર પાત્ર બ્રહ્મા ઇંદ્ર ઈમામશાહ આદ  
વિષ્ણુ નિરંજન નરઅલી મહંમદશાહ”

95

## ... Dua / Kalma ...



Every Dua ENDS with;

“Satgor Imamshah NarAli Mahammad Shah  
Hak La-e-laaha Ill-lalaaho Mahammadur  
Rasuli'laahe”

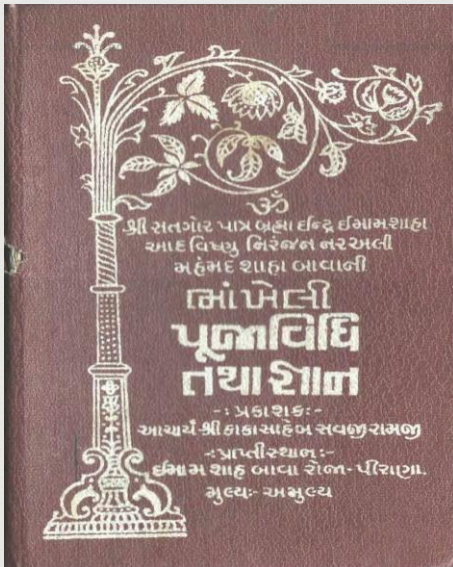
“સતગોર ઈમામશાહ નરઅલી મહંમદશાહ  
હક લાએલાહા ઇલ્લલ્લાહો મહંમદુર રસુલીલ્લાહે”

96

## ... Dua / Kalma

- ❧ In 1982, the then 'Kaka' (the administrative head of the institution), Kaka Shavji Ramji, of Pirana Satpanth, published a book called "Bhankheli Pooja Vidhi Tatha Gnan".
- ❧ The Kaka is also the Chairman and Trustee of "The Imamshah Roza Sansthan Committee Trust" is the central organisation of Imamshahis and is in charge of the Imamshah's shrine at Pirana.
- ❧ This is one of the best compilation of the Duas.
- ❧ In next few slides, we will see some pages from that book and the contents of those pages.

97



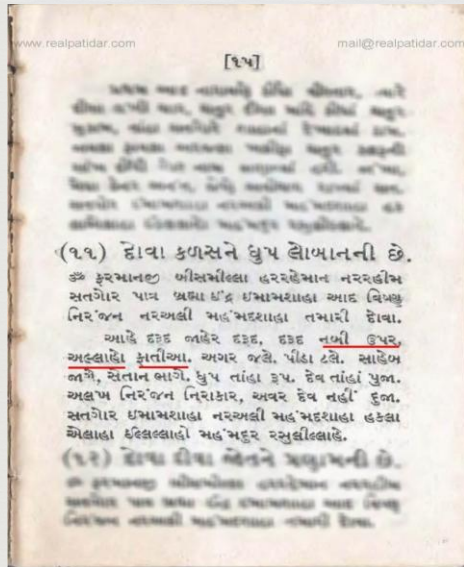
### Bhankheli Poojavidhi Tatha Gnan

(ભાંખેલી પૂજા વિધિ તથા  
જ્ઞાન)

Published by: Kaka Savji Ramji,  
Imam Shah Bava Roza, Pirana

પ્રકાશક: કાકા સવજી રામજી,  
ઈમામશાહ બાવા રોજા - પીરાણા

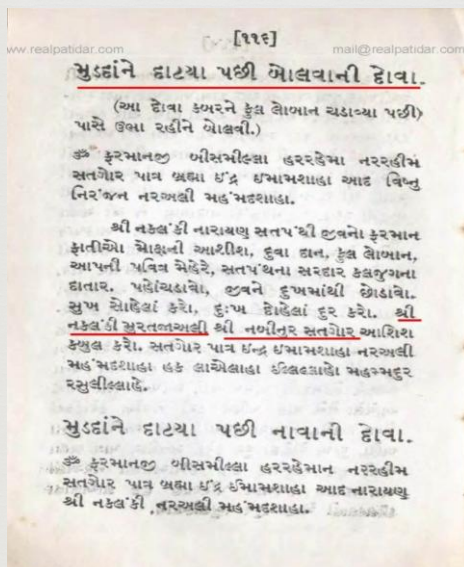
98



## Dua while applying “Dhupa” and “Loban”

Prayer to Nabi and Allah

99



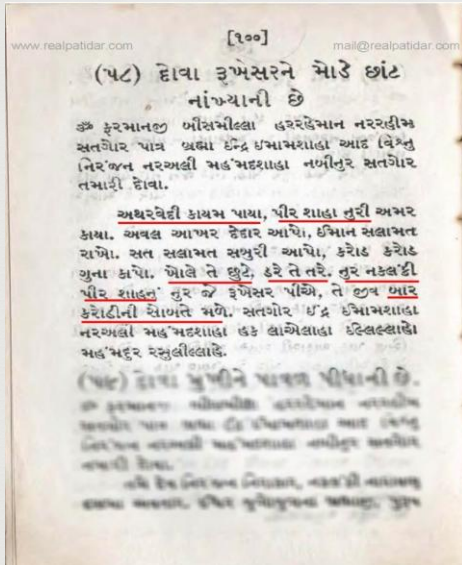
## Dua after the burial of the Dead

Prayer is made to;

- 1) Shri Nakalanki Murtuza Ali, and
- 2) Nabi-nur Satgor (means Prophet Mohammad)

100



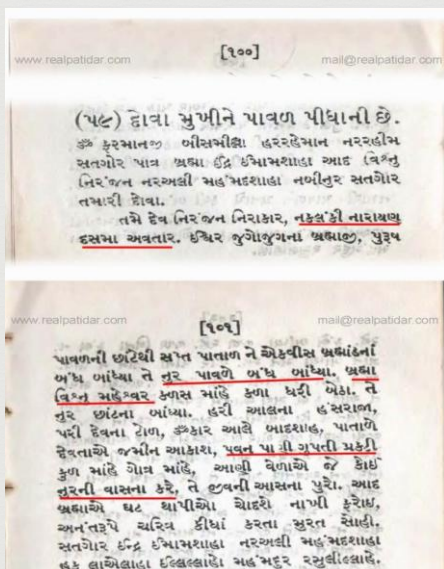


## Dua while spraying water on the face of devotee

Note:

- Athar Vedi... Peer Shah
- Noor
- 'DARE te TARE'
- Company of 12 Crore, who achieve "Moksha"

101

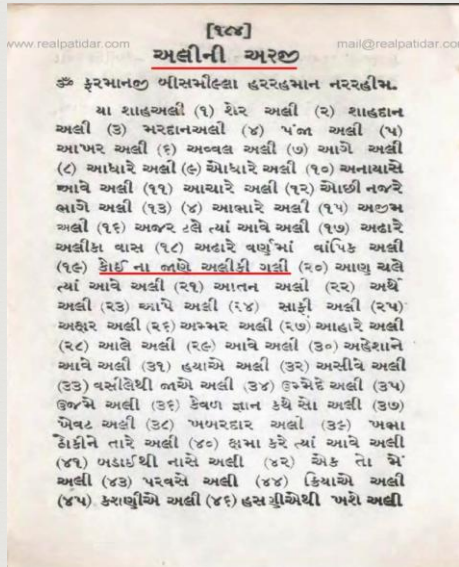


## Dua while Paval (Concentrated Water) is drunk

Note:

1. See how Hindu Gods' names Brahma, Vishnu and Mahesh is included with Nishkalanki Narayan
2. Paval is linked to Noor, the eternal light, from which the Universe came to existence

102

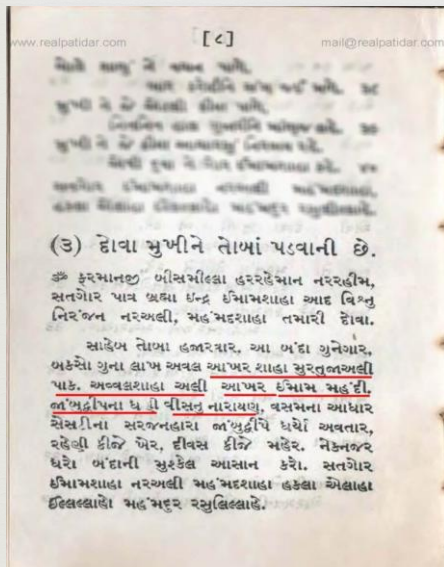


## Praising “Ali”

### Special Note:

- Nobody knows where Ali is?

103



## “Tauba” (Repentance / Remorse ones regrettable past) to Mukhi

### Note:

- 1) Last Avatar – Shah Murtuza Ali
- 2) Last Imam – Imam Mahandi
- 3) Ali is referred to as Jambhudeep’s (Indian Sub-continent) owner, the Vishnu Narayan

104

# Summary –Stage 1 ...



- 1) Roots of Satpanth:
  - Satpanth is a Nizari Ismaili sect forming part of Shia Branch of Islam
- 2) Role of Imam Shah:
  - Imam shah came to India with an aim of spreading Islam and was successful to great extent.
- 3) Propaganda
  - Explained the high ideals of Islam in the familiar terms of ancestral religion and culture of the new converts, Hinduism.
  - To the Islamic religious nucleus, are added, all sorts of the original Hindu taboos, customs, restrictions, prejudices etc.
  - A carefully designed system of conversion, which would enable the transition as smooth as possible.

105

# ... Summary –Stage 1 ...



- 4) Line of Imams and Divine Light:
  - Ali is considered the first Imam and the 10<sup>th</sup> Avatar of Lord Vishnu, who had the divine light within him.
  - This divinity passes on generation after generation, supernaturally, to the successor of the Imam.
- 5) Sufism
  - The missionaries of Satpanth adopted Sufi style of expression, using music, to attract devotees.
  - Perhaps for this very reason, under the fear that some else would adopt the same technique against them, orthodox muslims advocate complete ban on Music.
  - However, the main agenda always remained that of facilitating conversion of religion.

106

## ... Summary –Stage 1



- 6) Doctrine
  - The Doctrine is that Lord Vishnu has taken 10<sup>th</sup> avatar in an Arab Country and at the right time will fight Kalingo, the devil and marry the virgin earth (kunvarika kshetra at Pirana) and each Momin will rule the world for thousands of years.
- 7) Das Avatar
  - The concept of Hindu Das Avatar was borrowed. By using the same elements and story, modified it to include Islamic elements and finally to show that 10<sup>th</sup> avatar of Lord Vishnu is none other than "Ali".
- 8) Ginan Literature
  - Ginans contain everything necessary to ensure that new convert does not doubt the missionaries and keeps blind faith on them.
- 9) Dua / Worship
  - The style of Dua/Worship is designed in a manner that it starts with Hindu elements and finally leads the follower to Islam. It portrays Islam as the true religion.

107

### Most Important Observation:

In spite of all its association with Hindu elements...,  
Satpanth ultimately leads the follower towards Islam

Satpanth religion is founded by hurting religious feels of  
Hindus

108



## End of Stage 1

109

## 2.1 Government's Records and Researchers' Findings



Lets note what's mentioned in researchers,  
academicians and Government records

110

**The objective behind this section is to corroborate our understanding, so far, with...**

1) Findings of researchers and scholars...

and

2) Government records on the subject.

111

## Definitions ...



❧ Satpanth, really Sat Panth, i.e. the "True Path (to Salvation)", is the name of a sect of Islam, forming a kind of transition from ordinary Islamic doctrine of the Shi 'ite type, to Hinduism.

-by Wladimir Ivanow, an authoritative Russian Scholar

❧ Satpanth is a sect of Khoja Muslims

-“Jodni Kosh”, the Gujarati dictionary, published by University of Gujarat

112

## ... Definitions ...



- ❧ Satpanth is religion of Ismaili Khojas, Matia Sect, Pirana Sect, Imamshahi Sect, Nizari Sect
  - Bhagwadgomandal, the Gujarati Encyclopedia
- ❧ Satpanth is a sect of Khoja Muslims
  - GujaratiLexicon, the Gujarati Dictionary  
[www.gujaratilexicon.com](http://www.gujaratilexicon.com)

113

## ... Definitions ...



- ❧ Mumna or Momna:
  1. A section of Kunbi Community
  2. A class of Hindus following Muslim religion of Pirana sect.
  3. A class of people converted by Saiyyed Imamshah of Pirana and made them Shia muslims
  4. Their rituals, customs and behaviour is partly like Hindus and partly like Muslims
  5. ... etc
  - Gujarati Lexicon, the most comprehensive Gujarati language dictionary

114

## ... Definitions

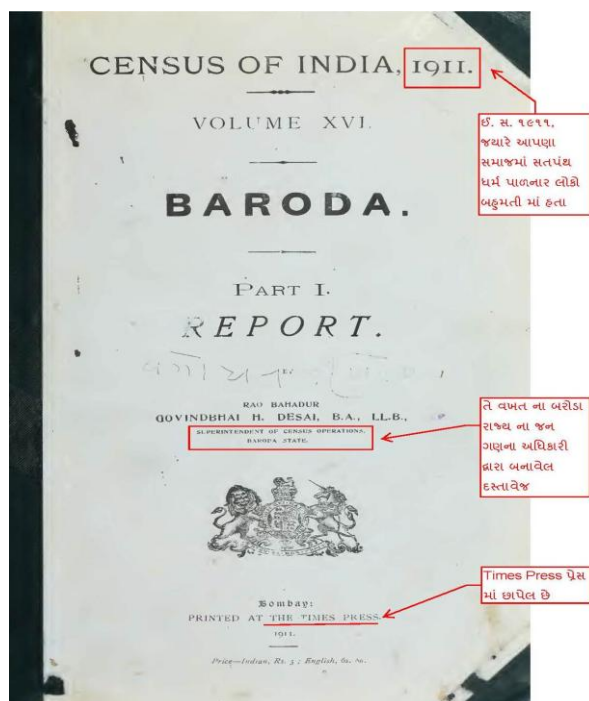


## ❧ Pirana Panth:

Kaka Panth, Matiya Panth, Satpanth, which started in 15<sup>th</sup> century, by Imamshah... ..

-Gujarati Lexicon

115



The Census of India -  
1911 -Volume XVI -  
Baroda -Part 1 -1 of 3

Under British India, the Census conducted by the Government, mentions details about the Pirana sect and the relationship between a Pir and a Murid

116



# The Census of India -1911 -Volume XVI -Baroda - Part 1 -2 of 3

Information on **Pirana Sect** can be found on Page 98.

Some points worth noting:

- 1) Hindus from Kanbi Community were converted by Imam Shah
- 2) Imamshahs religious book is separate Atharv Veda
- 3) Mumnas perform circumcision ("sunnat")

117

# The Census of India -1911 -Volume XVI -Baroda - Part 1 - 3 of 3

Relationship between **Pir and Murid** of Pirana Sect, can be found on Page 99.

Some points worth noting:

- 1) Pir sips the "Sharbat" and makes his disciple have little of it.
- 2) This is said to be taking the "lab" or the Lip-Saliva of the pir

118

98

CHAPTER IV—RELIGION.

the Simois. The Shiaks do not believe in saints, and follow the precepts of the twelve instead of the four Imams. They claim for their head doctrine in Persia, the *Mahabada* or religious superiors, the power of alighting the spiritual and temporal law; the Simois say that the time for change ceased with four Imams—Shiakh, Abu Hanifah, Malik and Hanbal. In practice some sects of Shiaks differ from Simois, chiefly by counting the month from the fading of the old moon and not as the Simois do from the shining of the new moon. They pray three instead of five times a day, and in praying hold their hands open by their sides instead of folding them before the breast. Except these, and a few other particulars, the beliefs and customs of the rival sects are the same.

254. A peculiar sect called *Pirana* has its followers both among the Hindus and Ahmadshahs. It has got its name from the village of Pirana, ten miles south-west of Ahmedabad. It is said that Imam Shah, a Shiakh Imam Shah, converted many Hindus of the Kanbi caste early in the 16th century by showing them the miraculous powers of the faith. One story is to the effect that bringing rain after two seasons of scarcity, Imam Shah was able to convert a large body of Hindu pilgrims. Another story is that a band of Hindu pilgrims, while passing by Pirana on their way to Benares, were told by Imam Shah that, if they would carefully listen to his doctrines, they would visit Benares without the trouble of going there. Some of the pilgrims paid no attention to what he said and went to Benares. Others, who trusted in Imam Shah, saw in a tree Benares, indeed, in the Ganges and paid their vows. Astonished with this miracle, they adopted Imam Shah as their spiritual head. Those who were actually converted came to be known as *Mumnas* from *mumna*, believers, while those not actually converted but following a half-Hindu and half-Musulman faith came to be known as *Matia* from *mat*, opinion. Another group of half-converted Hindus came to be known as *Shahis* or *Shahids*. The *Mumnas*, *Matias* and *Shahis* call themselves *Pirana* *Pandits*, i.e., followers of the Pirana sect. They read Imam Shah's book of religious rules in which the Atharva Veda is also mentioned and as a prayer repeat their saint's name. All bury their dead and the Imam also perform circumcision. They keep Ramas fast and observe as holidays the new or saint's day. Besides Musulman holidays, they observe the Hindu holidays of Holi, Akhatry, Divaso, Bolev and Divali. During the last forty or forty years, there has been a tendency among the *Matias* and *Shahis* to revert to Hinduism. In addition to the Musulman cult ceremony they call a Brahman and go through the Hindu marriage ceremony. A Muhammadan Sadik, named Nirmaldas, preached to the *Matias* in 1880 that they were originally Kanbis and should abandon their Musulman practices. Since then some calling themselves *Yashwan* *Matias*, separated themselves from the rest who were known as *Pirana* *Matias*. In the Census of 1901, 137 *Matias* returned themselves as Hindus and 291 as Musulmans. In the present Census, all 400 of the *Matias* have returned themselves as Hindus. No Hindu *Shahis* were returned in 1901. On the present occasion, 51 have returned themselves as Hindus, *Shahis*, who have abandoned the Pirana sect make Hindu fire-marks and follow the Swaminarayan sect.

In addition to the *Mumnas*, *Shahis* and *Matias*, many *Bakars*, *Solis* and *Vanis*, while worshipping their Hindu gods and counting as Hindus, worship the Pirana saints, and call themselves *Pirana* *Pandits*. In 1901, they were not distinguished from the Musulmans and 3,655 persons in all were returned as Musulman followers of the Pirana sect. In the present Census, 5,630 Hindus and only 2,102 Musulmans have returned themselves as followers of this sect.

255. In addition to the *Mumnas*, *Shahis* and the *Mahabada* (unquestionably), *Mulla* (the priest), *Khatik* (preacher), *Mata* (clever of divinity) and *Kazi* (civil judge) are entrusted with religious duties. Of those the *Mulla* is the lowest. His duties are calling to prayers five times a day, acting as Imam or leader of the prayer, and when there is no Mujawir, keeping the mosque clean. Besides these duties, a *Mulla* acts as a schoolmaster and doctor in charms. He often does not understand the Koran, but he can read it and teach his pupils to spell through it. As a dealer in charms, he writes verses of the Koran to be bound

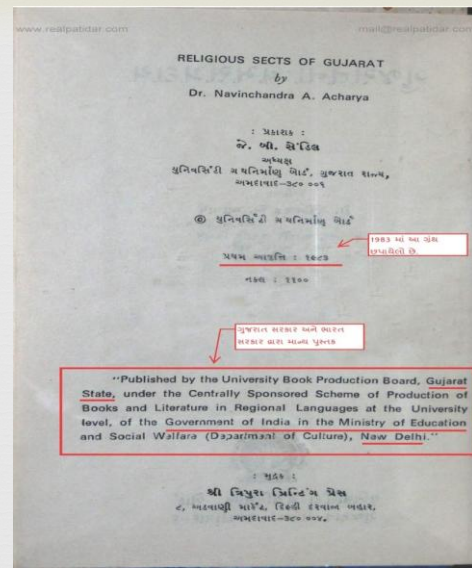
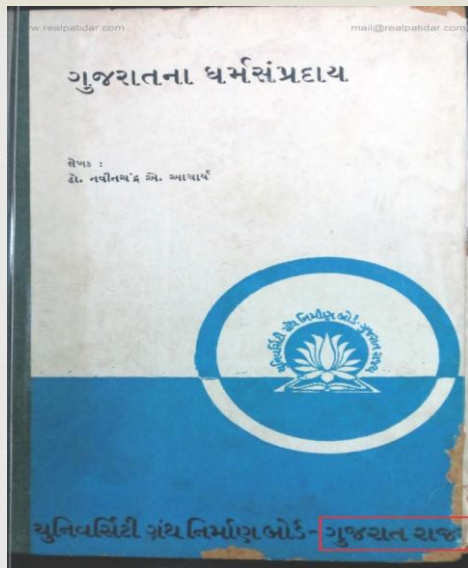
he is a little more than a registrar of marriages and divorces.

256. The profession called *pir muridi* is practised by Saiyids, and a few Shiaks. They call their followers *murids*, and their followers call them *pirs* or *piranlaka*. Each class, especially among the converts from Hinduism, has its *pir* or *murid*. The necessity of having a *pir* is carried so far that *lep* or *pir*-ess is a term of scorn. Thus the *Bakars* have the *Mumnas* and *Chilpas* as their *murids*; the *Pirana* Saiyids have the *Mumnas* and *Kakas*, and some Saiyids claim *Gandharaps* or *mushtis* as their *murids*. The *pir* first initiates his *Murid* by inculcating on him the tenets of the faith and by exhorting him to eschew the ways of evil. He sips a little *sharbat* out of a cup, and makes his disciple drink a little of it. This is said to be taking the *lab* or lip-saliva of the *pir*. The ceremony is performed either at the age of initiation, i.e., four years, four months and four days (see para. 554) of life. The *pir* does not impose on his disciples a regular tax, but he is always paid either in cash or grain so as to maintain himself in decent comfort. He visits his congregation once in every four years, when his followers raise subscriptions to supply him with money. The *pir* is sometimes invited by one of his people to bless the dying, the bride and bridegroom or a new house. On these occasions also he is paid handsomely in cash or kind.

Some *piranlaka* have followers only in a few villages; some in all parts of Gujarat, and some not only in Gujarat, but in places far distant like Mambhat

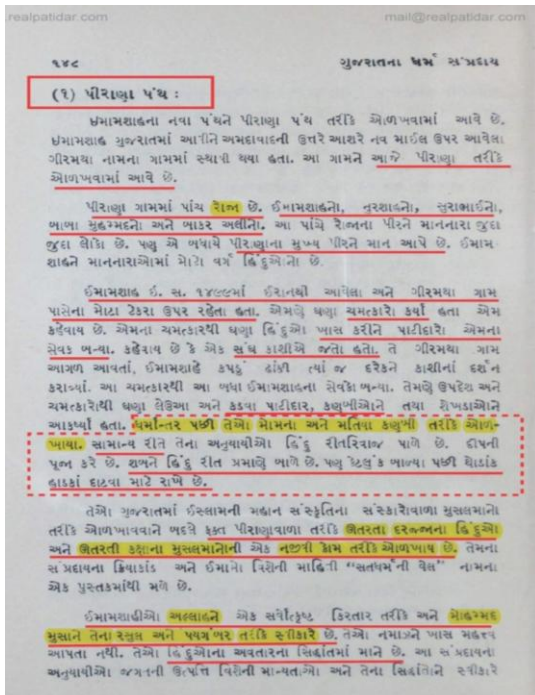
પીરનો દાહ (Saliva).

(તેણે ગુજરાતી માં શું કહેવાય). લેવાની રીત કહેવામાં આવે છે.



“Religious Sects of Gujarat”; a book published in 1983, by University of Gujarat, under the scheme sponsored by Central Government of India

119



## Page 148: -Pirana Panth (Sect)

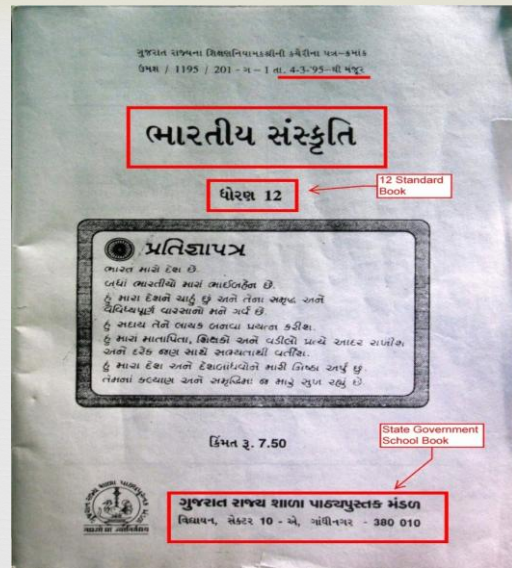
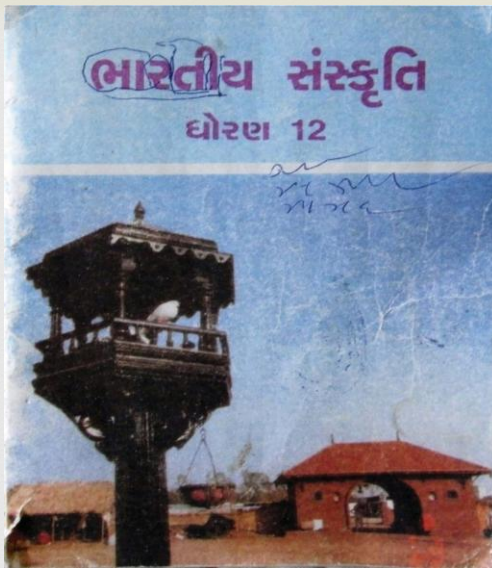
### Important Points:

- 1) There are 5 tombs at Pirana; Imamshah, Nurshah, Surabhai, Bawa Mohammad and Bakar Ali
- 2) Imam Shah came from Iran and converted many Patidars
- 3) The converts are called “Momna” or “Matia” Kunbis
- 4) The converts remain inferior Hindus and doubtful Muslims
- 5) They believe “Allah” as creator
- 6) They consider Mohammad Musa as Allah’s messenger/prophet

120

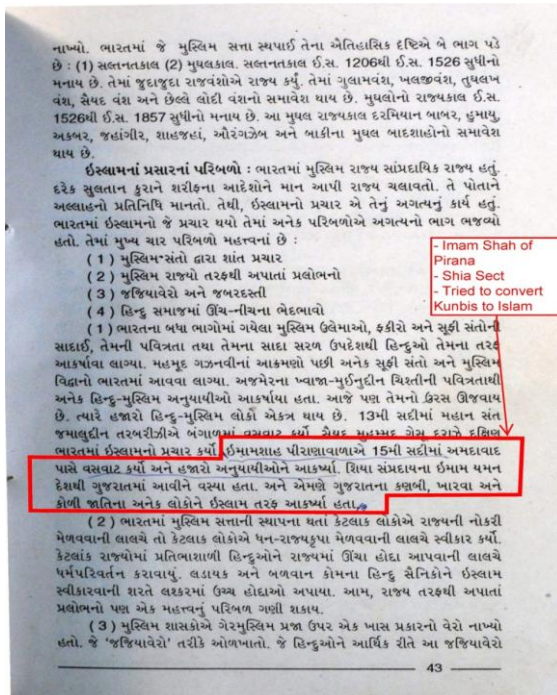






"Indian Culture" Standard 12 school book published by State Government of Gujarat in the year 1995

123



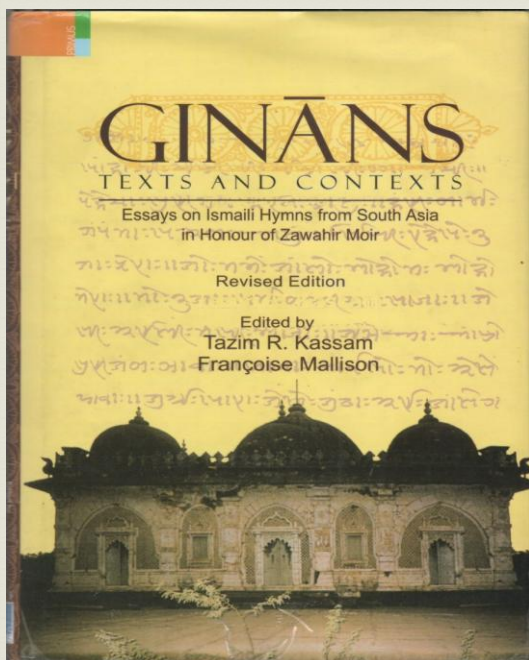
## Page 43 of the school book on History of Indian Culture

Imam Shah of Pirana, in 15<sup>th</sup> century, based near Ahmedabad, converted 'Kunbis' to Shia Muslim religion

Note: Kunbi is one of the names of Hindu Patidar caste.

124





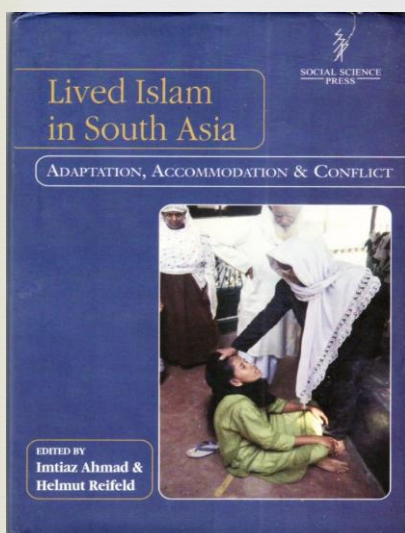
## Ginans Texts and Contexts

- It is an excellent book on collection of essays on Ginans by academic scholars.
- This book gives, in great detail, the information about Ginans sung by Satpanthis.

125

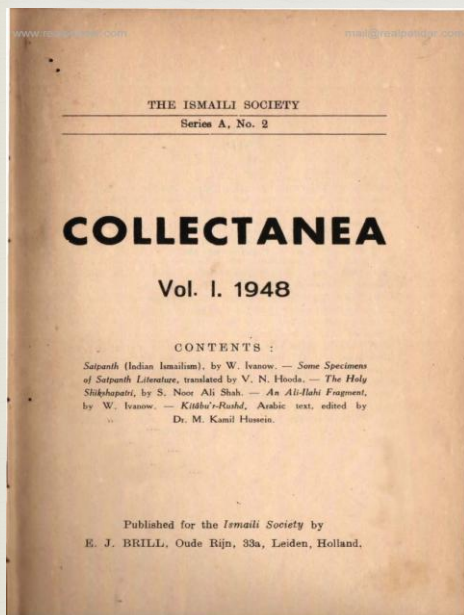
## Lived Islam in South Asia

Part IV, Chapter 11



- 1) Page 214: Satpanth is a carefully planned method of conversion.
- 2) Page 220: Satpanthis argued in the court case of 1976, that Nishkalanki Narayan is the 10<sup>th</sup> avatar of Vishnu. Muhammad Shah, Imam Shah's son is also known as **Adi Vishnu** and his mother as **Adi Shakti**
- 3) Page 221: Imam is equated with 10<sup>th</sup> avatar and **Fatima with the Goddess as Shakti**
- 4) Page 225: In reply to the Court case filed in 1998, Karsan Das Kaka reminded the court that complex of Pirana was registered under Bombay Public Trust of 1950, under category "E". Which means the trust is of "cosmopolitan" nature. **(A non-hindu and non-muslim trust)**
- 5) Page 226: "... did not install real tri-dimensional images for worship, the pictures painted on the walls being mere decorations"
- 6) Page 227: "... while retaining his Ismaili affiliations the **Imam** was, from the very beginning, **considered** to be a manifestation of Vishnu and often referred to in the Ginanic Literature – whether of the Khojas or of the Imamshahis – **as Narayan and Nishkalanki avatar.**
- 7) Page 227 : "Even the **OM symbol** was given a dual meaning and was printed on the cover of the Satpanthi books in a form that made it simultaneously appear as the Hindu sacred syllable and **as the name Ali when read from right to left**"
- 8) Page 230: "...are both Hindus and Muslims – **Hindus by custom and Muslims by religion**".

126



## COLLECTANEA by Wladimir Ivanow



Russian by birth, Wladimir Ivanow, was the first modern champion of Satpanth Studies.

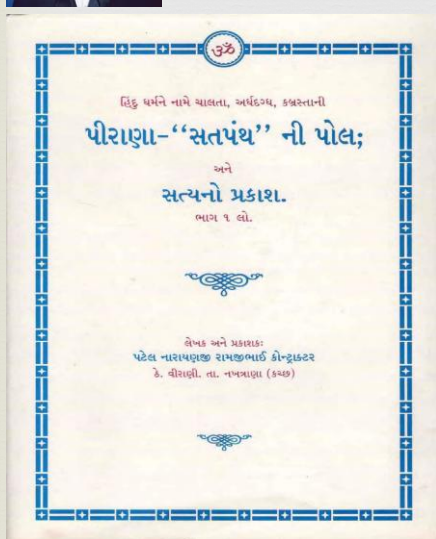
### Important points from the book:

- 1) It was an effort to make Islam recognized as the religion of the final period, Kaliyug.
- 2) Ali, the first Imam was introduced as the 10<sup>th</sup> avatar of the Deity
- 3) Kuran had to be the last Ved, cancelling and abrogating the former scriptures
- 4) Some of the topics in the book;
  - 1) History
  - 2) Propaganda
  - 3) Doctrine
  - 4) Literature
  - 5) Reviews of Garbi Ginans
  - 6) Miracles of Pir Shams

127

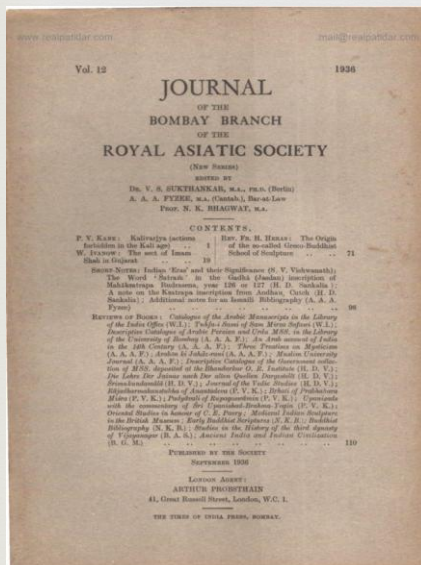


## Pirana Satpanth ni Pol ane Satyano Prakash



- 1) Narayanji Ramji Limbani / Contractor was the “First” person, way back in 1926, to bring out to the outer world, the well kept secrets, of the Pirana Satpanth.
- 2) This book is result of most extensive research. It highlights the conspiracy to convert Hindus, by clandestinely introducing Islamic elements, and thus converting them Muslims.
- 3) It also highlights how followers were made to believe that Satpanth was true Hindu religion, where as it is not so.
- 4) It has vast number of Ginans reproduced. This book became a reference book for Satpanthis, who wanted to know about Ginans.
- 5) This book also contains details about his fight/struggle in re-converting his community back to Hinduism.
- 6) Many scholars, including Waldamir Ivanow has referred to this book. Any scholar wanting to study Satpanth, should first read this book. This is most indispensable book for a student of Satpanth.

128



## “The Sect of Imamshah in Gujarat”

JBBRAS - Vol 12 -1936

- 1) 10 years after Narayan Ramji's Pirana Satpanthni Pol came out, Wladimir Ivanow came out with this wonderful master piece on Imamshahis
- 2) This book traces the genealogy of Imamshahis right upto the last Imam.
- 3) It also records the reasons and circumstances by which Imamshahis (Pirana Satpanth) separated from main Ismailis (Khoja Satpanth), however following the same doctrine.
- 4) Historical events recorded by various other authors, about Satpanth, is summarised in this article.

129

## The famous Khoja Court Case of 1866 in the High Court of Bombay

- ❧ In the year 1866, the High Court of Bombay, in the famous court case called Khoja Court Case, decided that Satpanth is a Shia Muslim Sect.
- ❧ Two points emerged in the case, which had a tremendous bearing on the outcome of the case;
  1. “The first point is the universal prevalence of the practice of 'Takiyah' or concealment of religious opinion.”
  2. “The method of seeking to make converts, by assuming to a great extent the religious stand points of the person whom they desired to convert, **modestly hinting a few doubts and difficulties** and then by degrees, **suggesting as the only possible solution of these the peculiar tenets of their own system.**”
- ❧ Finally, it was the “Das Avatar Ginan” on which the court based, its decision that Khojas were Shia Muslims.

130



# Government Gazetteers

- ❧ The Gazetteer of India (Part 1, 1973)
- ❧ The Gazetteer of India, Kutch 1980 Satpanthi Mumna
- ❧ The Gazetteer of the Bombay Presidency, (Vol No. 4, Page 37-41)
- ❧ The Gazetteer of the Bombay Presidency, (Vol No. 9, Part 2, Page 37-41)
- ❧ The Gazetteer of D. Ahmedabad, Government of India, Page No. 210-11, 188-89, 920-21
- ❧ The Gazetteer of D. Ahmedabad, Government of India, Page No. 8, 61,66

131

# Other Reference Material

- 1. Kutch Kadva Patidarono Itihas
- 2. Pancham Ved (Part 1 to 7)
- 3. Khoja Vrutant (1892)
- 4. Khoja Komno Itihas (1908)
- 5. Momin Komno Itihas (1936)
- 6. Tawarikhi Pir I (1914) & II (1935)
- 7. Das Avatar -Saiyyed Ahmad Ali Khaki
- 8. Ismaili Virla (1932)
- 9. The Ismailis: Their History and Doctrine (1990)
- 10. Gupt Panth Ka Sojra
- 11. The Alleged Founder of Ismailism
- 12. Harivams -by Aathia Satpanthis
- 13. Dua Gyan -by Aathia Satpanthis

132



## 2.2 KKP Community and Satpanth



True insights on Satpanth's biggest follower caste

133

## KKP Community and Satpanth ...



**Let us see what perspective we can get from the people and records of KKP Community, which constituted more than 85% of the followers of Satpanth**

- ❧ Imamshah had converted many Hindus, from various castes, to Satpanth. Mainly from Kadva Patidar from Kutch. This caste is known as Kutch Kadva Patidar ("KKP") Community.
- ❧ Amongst all the followers, the followers from "KKP" community were so large in numbers that, at one point of time, they were more than 85% of the total followers of Pirana Satpanth.
- ❧ No other community embraced Pirana Satpanth in such large numbers, as the KKP community

134

## ... KKP Community and Satpanth ...



- ❧ Even today overwhelmingly large number of followers of the Satpanth are from this community.
- ❧ A trust formed for maintaining the Shrine at Pirana has main trustees from this community.
- ❧ The trust board consists of 1 chairman and 10 trustees. 7 trustees are from KKP Community and 3 trustees are Saiyyeds. 'Kaka' is the defacto Chairman of the trust, who is also from KKP Community. This KKP enjoys majority of 8:3.
- ❧ Almost all people (other than trust board) incharge of the management of the affairs at Pirana Satpanth are from KKP Community only.

135

## ...KKP Community and Satpanth ...



- ❧ No study on Pirana Satpanth is complete, without checking the records of the KKP Community's most powerful umbrella organisation, the Akhil Bharatiya Kutch Kadva Patidar Samaj (ABKKPS). (<http://www.abkkpsamaj.org/>)
- ❧ The people and records of ABKKP Samaj is the main and the largest source of **"inside and true story"** of the happenings in the Pirana Satpanth.
- ❧ If one wants to know about the manner in which Pirana Satpanth religion is preached and practiced, and about its **"true letter and spirit"**, then ABKKP Samaj, its records and its people are of **indispensible value to a student of Pirana Satpanth.**

136

## ...KKP Community and Satpanth

- ❧ Resolutions passed in various KKP Gnati Adhiveshan, Sabhas, General Meetings, Committee meetings, News and Monthly publications, Speeches of the leaders and other numerous documents have records pertaining to Pirana Satpanth
- ❧ One can also understand the feelings of its leaders and general public of the community.
- ❧ By verifying these records and corroborating the findings by talking to senior people, one fact comes out very clearly and that fact is that all people were misled to believe that they were following some kind of Hindu religion.
- ❧ When the people realised the truth (that they are practicing some religion which is non-hindu), they started distancing themselves from Pirana Satpanth and began re-embracing Sanatan Hinduism.

137

## ... KKP Community and Satpanth ...

- ❧ The information, feelings of people, their experiences, relevant events and such other facts can be found in abundance.
- ❧ Following community records are special importance;

Sno.	Date	Particulars
1	01-Aug-1918	KKP Gnati Jaher Sabha, Dana Bunder, Mumbai
2	28-Mar-1920	KKP Gnati Jaher Sabha, Virani Moti
3	08-Aug-1920	1 <sup>st</sup> KKP Gnati Adhiveshan, Karachi
4	07-Oct-1922	2 <sup>nd</sup> KKP Gnati Adhiveshan, Karachi
5	18-Apr-1924	3 <sup>rd</sup> KKP Gnati Adhiveshan, Ghatkopar
6	1944-45	KKP Sanatan Samaj -Annual Report

Contd... 138

## ... KKP Community and Satpanth



Sno.	Date	Particulars
7	02-Apr-1944	Umiya Mataji Mandir -Vandhay -Inauguration Report
8	10-May-1960	1 <sup>st</sup> ABKKPS Adhiveshan, ABKKP Samaj Formation and Opening of Students' Boarding Building at Nakhatrana
9	23-May-1977	2 <sup>nd</sup> ABKKPS Adhiveshan, Nakhatrana
10	19-May-1985	3 <sup>rd</sup> ABKKPS Adhiveshan, Nakhatrana
11	30-Apr-1993	4 <sup>th</sup> ABKKPS Adhiveshan, Nakhatrana
12	12-May-2010	5 <sup>th</sup> ABKKPS Adhiveshan, Nakhatrana

139

## 3.1 Taqiyya



The most dreaded, secret and effective weapon  
of Islam

140



## Important Question...



At this point of time, it is natural that following questions would arise in one's mind;

- 1) What was the reason behind hurting feelings and misusing the faith of Hindus for the spread of Satpanth?
- 2) What was the reason that so many Hindus (and not a single Muslim) are followers of Satpanth?
- 3) How come the missionaries were so successful in converting/managing to attract so many Hindus?

Answer is: **Taqiyya**

141

## What is taqiyya?...



- ❧ Taqiyya has got divine sanction in Kuran. Kuran authorises any muslim to use taqiyya against any non-muslim.
- ❧ Kuranic verse 3:28 is often seen as the primary verse that sanctions deception towards non-Muslims:  
 "Let believers [Muslims] not take infidels [non-Muslims] for friends and allies instead of believers. Whoever does this shall have no relationship left with God – unless you but guard yourselves against them, taking precautions."
- ❧ Muhammad ibn Jarir at-Tabari (d. 923), author of a standard and authoritative Kuran commentary, explains verse 3:28 as follows:  
 "If you [Muslims] are under their [non-Muslims'] authority, fearing for yourselves, behave loyally to them with your tongue while harboring inner animosity for them ... [know that] God has forbidden believers from being friendly or on intimate terms with the infidels rather than other believers – except when infidels are above them [in authority]. Should that be the case, let them act friendly towards them while preserving their religion."

142

## ...What is taqiyya?

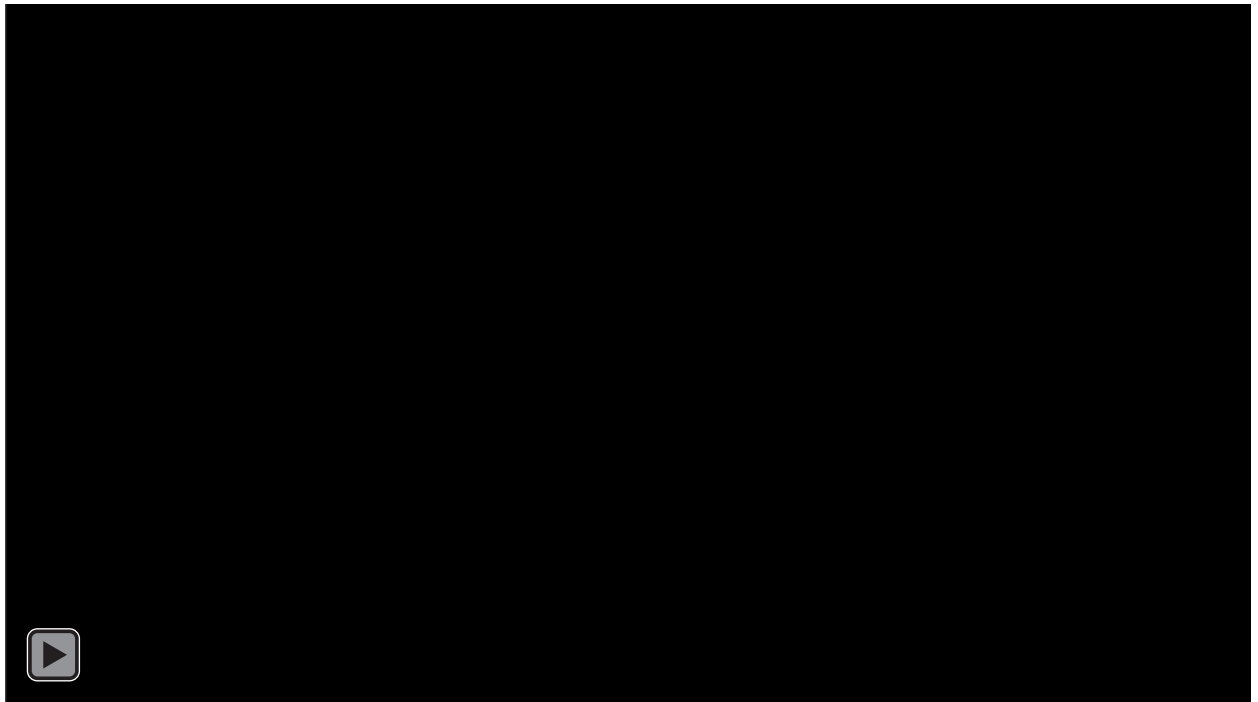
- 
- ❧ Taqiyya means “deceiving” people to submit to Islam, by means like;
- ❧ Lying
  - ❧ Making distorted statements
  - ❧ Concealing
  - ❧ Diversionary tactics
  - ❧ Claiming false friendships etc
- ❧ It is used not just as dissimulation but as “active” deceit.
- ❧ It is used by Muslims since the 7th century to **confuse, confound and divide** ‘the enemy’, to conquer them and **make them submit to Islam**
- ❧ Lying has nothing to do with morals or values. Its all about spreading Islam and safeguarding yourself while doing so.

143

In the next slide, we will see a,  
**Video Explaining Taqiyya**  
 (Duration: 4m-42s)

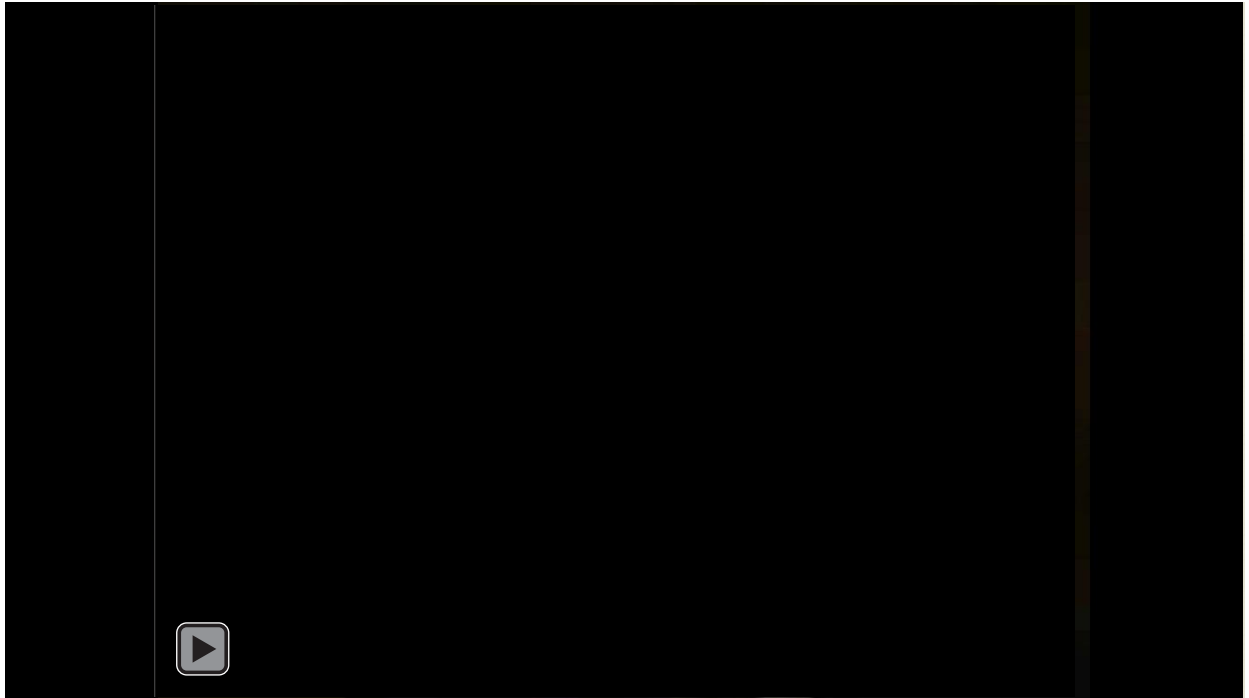
You can see the full video here:  
<http://www.youtube.com/watch?v=KEC11YJ2oCk>

144



Next video explains...  
**The Level of Deception**  
(Duration: 1m-22s)

You can see the full video here:  
<http://www.youtube.com/watch?v=dbIrWj6gDDk>



The deception is so  
high and so  
successful... that we  
are loosing the battle.



**How to identify the use  
of Taqiyya, especially  
when it is so effective  
that, even its victim  
remains unaware?**

149

**One of the main strategy will would be...**

**AWARENESS.**

**Educate people about Taqiyya, so  
that they would be able to identify  
taqiyya and defend themselves.**

**Next few slides will help understand how to identify  
taqiyya.**

150

## Taqiyya ...



- ❧ Taqiyya, includes: lying under oath, eating pork, drinking alcohol, and deceiving by making distorted statement (any form of lies including playing the “victim”).
- ❧ A Muslim is permitted to deny or denounce his faith if, by doing so, he protects or furthers the interest of Islam, so long as he remains faithful to Islam, in his heart, while doing so.
- ❧ In fact, deceit, which is doctrinally grounded in Islam, is often depicted as being equal – sometimes superior – to other universal military virtues, such as courage, fortitude, or self-sacrifice.

151

## ... Taqiyya ...



- ❧ Other prominent scholars, such as Abu 'Abdullah al-Qurtubi (1214-73) and Muhyi'd-Din ibn al-Arabi (1165-1240), have extended *taqiyya* to **cover deeds**.  
 In other words, Muslims can behave like infidels and worse – for example, by bowing down and worshipping idols and crosses, offering false testimony, and even exposing the weaknesses of their fellow Muslims to the infidel enemy – anything short of actually killing a Muslim.  
 "Taqiyya, even if committed without duress, does not lead to a state of infidelity – even if it leads to sin deserving of hellfire."

152

## ... Taqiyya ...



- ❧ According to one Arabic legal manual devoted to jihad as defined by the four schools of law, "The Ulema agree that deception during warfare is legitimate ... deception is a form of art in war."
- ❧ Moreover, according to Mukaram, this deception is classified as *taqiyya*: "*Taqiyya* in order to dupe the enemy is permissible."
- ❧ Ibn al-'Arabi declares that "in the Hadith [sayings and actions of Muhammad], practicing deceit in war is well demonstrated. Indeed, *its need is more stressed than the need for courage.*"

153

## ... Taqiyya ...



- ❧ Ibn al-Munir (d. 1333) writes, "War is deceit, i.e., the most complete and perfect war waged by a holy warrior is a war of deception, not confrontation, due to the latter's inherent danger, and the fact that one can attain victory through treachery without harm [to oneself]."
- ❧ Muhammad memorably declared, "For war is deceit"

154

## Taqiyya –Contradictory Verses

How to interpret Taqiyya with the contradictory verses in Kuran;

- ❧ No careful reader will remain unaware of the many contradictory verses in the Kuran, most specifically the way in which peaceful and tolerant verses lie almost side by side with violent and intolerant ones.

❧ The standard view concerning war and peace verses is that when Muslims are weak and in a minority position, they should preach and behave according to the ethos of peace and tolerance; when strong, however, they should go on the offensive on the basis of what is commanded in the Medinan verses (war and conquest).

155

## ... Taqiyya

- ❧ It is best captured by the popular Muslim notion, based on a *hadith*, that, if possible, jihad should be performed by the hand (force), if not, then by the tongue (through preaching); and, **if that is not possible, then with the heart or one's intentions.**
- ❧ *hadith*: "If you ever take an oath to do something and later on you find that something else is better, then you should expiate your oath and do what is better."
- ❧ **It is a stealthy threat dormant amongst us.**

156



# How to identify taqiyya?



Practice of Taqiyya can be identified by looking into following main points

Sno	Point	Sno	Point
1	Outwitting the opponent	2	Playing the victim
3	False claims of torture	4	Manipulated Ambiguity
5	Crying Harassment	5A	Create Disorder
6	Blame the Enemy	7	Evasion
8	Demanding Evidence	9	Denial
10	Exploiting Conflict of Perception	11	Religion was Hijacked
12	Personal Attacks		

In the next slide, we will see a short video explaining the above.

157

Next slide contains a Silent Video on  
**How to identify Taqiyya**  
 (Duration: 5m-37s)

You can check the full video, online here:  
<http://www.youtube.com/watch?v=TDPUoTxjcDM>

158

The following video presentation is for educational purposes and critical analysis. Non-profit use of copyright materials for educational, parody, research and criticism are deemed Fair Use under Title 17 section 107 and is NOT copyright infringement.



## 3.2 Use of Taqiyya by Pirana Satpanth



Instances of use of taqiyya by Pirana Satpanth

## Use of Taqiyya by Pirana Satpanth ...



Almost all the researchers and scholars, including Courts have recorded that followers of Pirana Satpanth practice Taqiyya:

Some of the examples/points in this regard:

- 1) **Formation of Satpanth:** Satpanth has been formed with the mission to convert Hindus to Muslims using taqiyya. It allowed people to retain Hindu identity and adopt in a phased manner Islamic practices.
- 2) **Corruption of Hindu religious books:** Major Hindu religious books have been corrupted like Atharv Veds, Gita, Puran etc. Atharv Ved was declared as Kuran in kaliyug. The aim was to confuse the non-muslims and convert them to Islam.

161

## ... Use of Taqiyya by Pirana Satpanth ...



- 3) **Corrupting Hindu Gods' avtaars - Bodh Avtaar, Das Avtaar, Kalki Avtaar etc:** Corrupting Hindu Gods' avtaars with the sole intention to include Islamic elements in Hindu religion and then to portray that in order to attain salvation, finally followers will have to adopt Islam.
- 4) **Keeping Hindu Gods' names to the elements of Islam:** Calling Hazrat Ali as Nishkalanki Narayan, Bibi Fatima as Adhya Shakti, Mohammad Paigambar as Brahma, Imam Shah as Brahma's Avatar, Imam Shah Bawa renamed to Imam Shah Maharaj etc. etc. If Satpanth was clean inside out then why would it require using such deceptive naming strategy?

162

## ... Use of Taqiyya by Pirana Satpanth ...



- 5) **Corruption of Hindu rituals:** Many Hindu rituals were corrupted so that the faith of people on Hindu religion gets diminished. *Janoi* was asked to be removed. Dead bodies were asked to be buried, unlike doing a funeral by Hindus, etc.
- 6) Hindu beliefs were corrupted even to the extent of suggesting the killing cow helps people achieve heaven. Ganges, Mandirs, Idol worships, Brahmins etc were shown to be damned, etc. (See Bodh Avatar Ginan). Similarly it is mentioned in Ginan that Stones, Animals and Trees should not be worshipped. If one does so, then one will have to carry stone on his chest till the Sun rise is clear. Hence, these three things should not be worshipped. In this fashion people were intimidated to leave their Hindu religious rituals and practices.

163

## ... Use of Taqiyya by Pirana Satpanth ...




- 7) **Corruption of Hindu religious/ bhakti songs:** Garbis (sung during navratri festival) were corrupted at the first place. See Garbi (devotional songs sung during Navratri festival) ginans, composed by Pir Sadruddin.
- 8) **Creation of deceptive stories (ginans) like Jannatpuri and Moman Chetamani by Imam Shah.**
  - ❧ **Jannatpuri** has been written for people to attract towards Satpanth
  - ❧ **Moman Chetamani** has been written to warn people about the consequences if they do not pay dasond and doubt Satpanth dharm and Imam Shah.

164






## ... Use of Taqiyya by Pirana Satpanth ...

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- 9) **Attempt to cut-off the roots and association with Hindus:** Pragji Kaka and Sayyed Imam Shah's heir Sayyed Vali Miya in a meeting of all three *Panchadas* (whole Kachchh / Kutch) on 12 Jan 1877, asked people from KKP samaj to boycott Brahmins and ordered not to call them for any religious affairs.
  - 10) Similarly, asked followers not to register the family census data with *Vahivancho* Barot (person who records population census for our samaj).
  - 11) All these orders were made in an attempt to cut off the people from their Hindu roots.

165

## ... Use of Taqiyya by Pirana Satpanth ...

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- 12) **Attempts to Discredit Sanatani Leaders (1 of 2):** One of the strategies adopted under taqiyya is to make totally false personal allegations against a person who raises concerns of Sanatanis. For example a new completely cocked-up story of Narayan Ramji establishing Laxminarayan Sect. (Refer [www.realpatidar.com/series](http://www.realpatidar.com/series) - Series 21, for full particulars). Other examples are attempts to malign Saint Odhavram Maharaj, Himmatbhai, Rameshbhai etc. The language of emails sent by Satpanthis have crossed all limits of civil society.
    -  By attempting to personally malign the popular leaders of Sanatanis, Satpanthis have sought to discredit them and put honesty and integrity of that person in doubt. So that people ignorant of the true facts, doubt their work against Satpanth
    -  By maligning the leaders of Sanatanis, the objective behind doing so is to confuse the people and put a doubt in minds of people about the work of the Sanatani leaders.

166

## ... Use of Taqiyya by Pirana Satpanth ...



### 12) Attempts to Discredit Sanatani Leaders (2 of 2):

- ❧ However, they could not escape the side-effects of this strategy. The 'false' quickly came out in public and it ensured Satpanth issue kept burning. From Sanatani point of view, it helped people in coming together in their fight against Satpanthis.
- ❧ Even today, this strategy is continued by Satpanthis, but fortunately for Sanatanis it is of more help than of worry.

167

## ... Use of Taqiyya by Pirana Satpanth ...



### 13) Baseless and Cocked-up Theories (1 of 2):

- ❧ In order to justify any of their "new" acts, every now and then new theories prop-up.
- ❧ A recent theory advocated is that the religious books of Satpanth were changed by Muslim rules and the present administration is trying to restore the books to the original condition. There is nothing to suggest any truth in this theory.
- ❧ Where as in reality no muslim rulers have never tried to touch the literature of the Satpanth. KKP Community has practiced the religion for hundreds of years under Hindu rulers. There was no compulsion to change the books.
- ❧ In India, for Hindus, no muslim ruler was as cruel as Aurangzeb. On one side they talk of certificate from Aurangzeb but on the other side they make false claims that rulers like Aurangzeb have changed the literature.

168

## ... Use of Taqiyya by Pirana Satpanth ...

### 13) Baseless and Cocked-up Theories (2 of 2):

- ❧ India became independent about 60 years back. Before that for about 200 years, British ruled India. If the books were genuinely changed by Muslims, what stopped them from restoring the original books in the past 260 years?
- ❧ Its literature always remained the same from the times of Imam Shah till the recent, so called, changed versions were introduced.
- ❧ All this suggests that, by using taqiyya, baseless and cocked up theories are floated. Though prima facie they may appear genuine, but with little deep thought, every thing becomes clear.

169

## ... Use of Taqiyya by Pirana Satpanth ...

### 14) Main Literature is Kept Hidden (1 of 2):

- ❧ Why is the literature of the Satpanth religion kept so secret? What is the reason behind not releasing ALL old religious books by now? They have not even published a LIST of all religious literature they have.
- ❧ "Mulband" the master literature, which some Satpanthis claim to be handwritten by Imam Shah, from which other literatures like Das Avatar is drawn. Why is kept so secret? If their claims are true, why have they not released the original version (without changing even a comma or fullstop) for the benefit of its followers?
- ❧ Till now one of the basis given for the changes made in the literature is that original Mulband says it. The reason for not releasing original Mulband seems that, once the original Mulband is released then they cannot make further changes in their literature.

170

## ... Use of Taqiyya by Pirana Satpanth ...

### 14) Main Literature is Kept Hidden (2 of 2):

- ❧ Holy Geeta of Hindus and Kuran of Muslims are never kept secret. Then why have Satpanthis kept the Mulband so secret. It seems obvious there is something which its followers would not like.
- ❧ Another example; The present administration of Pirana has issued the FIRST release of book on Imam Shah's Das avatar on 2002, i.e., about 500 years after he died. After 500 years where did they source this Das Avatar from? What happened to the Das Avatar recited for centuries together? Who gave them the authority to change the original Das Avatar, which is followed for hundreds of years, now? There are many questions to ask, than to answer.
- ❧ Another interesting point noted about the books is that could not be clearly associated with Hindus, are released with out mentioning the release date and/or the name and address of the publisher. In spite of insisting for one, no bill is issued from the counter of book stall at Pirana, from where the books are sold. They are sold on the basis of price mentioned in the books.

171

## ... Use of Taqiyya by Pirana Satpanth ...

### 15) Attempts to influence Hindu Beliefs:

- ❧ For the KKP Community, the Muslims were "imposed" or "portrayed", as people from the "superior" class. The best class in the world, having no equals.
- ❧ In times when the practice of "untouchability" was very prevalent, people had to take bath, if they touch any person from the "lower" (untouchable) caste and only after taking bath (to cleanse once self and become "pure"), he was allowed to enter the house.
- ❧ But with the help of Taqiyya, a new belief was "imposed" on the KKP Community, according to which, after having touched any such "untouchable" person, if that person later touches any Muslim, then he becomes "Pure", thus not requiring to "cleansed".
- ❧ In those days, whilst other Hindus tried to maintain "distance" from Muslims, at that time, by "imposing" or "portraying" Muslims as "superiors", attempts were made to bring Satpanthis close to Muslims.

172



## ... Use of Taqiyya by Pirana Satpanth



- 16) If we look at the records, we will understand beyond doubt that, inspite of absence of safety concerns or cases for self-protection, taqiyya was used. Clearly suggesting, taqiyya was used to deceive Hindus to make them believe that Satpanth is a Hindu sect.
- 17) The above point also gets emphasised by the fact during the centuries of domination by Satpanth on the KKP Community, Pirana Satpanth had absolutely no threat in the Community.
- 18) As can be seen from above, even when there was no need for taqiyya, its use suggests that it was used with an ulterior motive of converting hindus and converting them muslims.


173

People were victims of deception of taqiyya.

The use of taqiyya was so effective, that  
they did not suspect something was going  
wrong with them

174

## Summary... so far

  
**Pirana Satpanth** (even though it  
 may look like Hindu sect) **in reality**  
**it is a Nizari Ismaili Sect of**  
**Shia branch of Islam**

175

## 4. Stage 2

  
 Post Imam Shah Era

176

# Stage 2: Areas Covered

❧ In this stage, we will cover;

1. Split of Imamshahis
2. Role of Kaka
3. Imam Shah's Lineage
4. Revolution in KKP Community
5. Turmoil in Pirana Satpanth
6. Reformed Taqiyya
7. ABKKP Samaj's Leniency and Betrayal
8. Re-Uprising in ABKKP Samaj
9. Apprehensions
10. Conclusion

177

## 4.1 Split of Imamshahis


Reasons and circumstances behind the split of Imamshahis from the parent Satpanth (Ismailism), popularly known as Khoja community in India

178

After the death of Imam Shah...  
 his son and descendant...  
 Nar Muhammad Shah...  
 (Nar Ali) came to power

179

## Split of Imamshahis ...

- 
- 
- ❧ Payment of religious taxes like Dasond (1/10<sup>th</sup> of ones income) is one of the fundamentals of Satpanth.
  - ❧ The amount of tax collected was meant for the use of 'Imam' in Persia. Hence the monies collected used to be sent to Persia.
  - ❧ This practice was carried on by Imam Shah and was carried on even under Nar Muhammad himself, at the beginning of his rule.
  - ❧ Thus, during such time, the newly converted community of Gujarat had remained faithful to their Ismaili Imams, who resided in Persia.
  - ❧ Thus till time, they (followers of Imam Shah) were not regarded as a separate sect.

180



## ... Split of Imamshahis ...



- ❧ Imamshahi sect (followers of Imam Shah) was seceded from the parent Satpanth (Khoja) community, in 16<sup>th</sup> century, by Nar Muhammad.
- ❧ *Satveni-ji Vel* is the earliest of the available sectarian sources of this historical information.

181

## ... Split of Imamshahis



- ❧ Even under initial days of Nar Mohammad Shah's rule, the system of sending the funds to the 'Imam' who used to reside in Persia, continued.
- ❧ However, instead of sending the money to Persia, Nar Muhammad revolted and ordered one pious Kheta, (who headed strong 18000 converted Hindus) to hand him in future all funds collected by him.
- ❧ Kheta flatly refused, a long quarrel, excommunication etc. resulted and this the split was introduced.
- ❧ This lead the formal split of Imamshahis from the parent satpanth sect, which today is known as Khoja community.

182

# Affect of the Split



**Let us see the affect of this split on the Imamshahi sect:**

- ❧ The split, caused by Nar Muhammad's pretensions, did incalculable harm to the sect; from Ismaili point of view.
- ❧ Instead of being followers of Ismailism, the followers became nothing but a petty community of "Pirana Wallas", a kind of inferior Hindus and very doubtful muslims.
- ❧ On the other hand, the main Satpanth community, (the Khoja Community) slowly in a phased manner adopted Islam.
- ❧ Orthodox Muslims do not regard imamshahis as Muslims and orthodox Hindus do not regard them as Hindus.

183

## 4.2 Role of Kaka



Role of Kaka, the Mujavar (servant) of the Roza/Dargah

184

## Role of Kaka ...



- ❧ In Imamshahi community all converts were Hindus.
- ❧ For tactical reasons and for self protection, many kept their conversion secret. They were permitted, outwardly, to comply with the prescriptions of their original religion.
- ❧ Even those who did not conceal, preferred not to sever their connection with their caste.
- ❧ In order to bring in mutual understanding between the missionaries and their converts, a Kaka was appointed. He would advice and direct the converts, settle their disputes and most important to collect the religious taxes and to forward to the Pir.
- ❧ Originally Kaka was the headman of the converted Hindu community, appointed by the Pir.

185

## ... Role of Kaka ...



- ❧ When a Kaka is selected, the necessary initiation ceremonies are performed by Saiyyeds.
- ❧ Traditionally the Kakas had two names, a Muslim and a Hindu. For Ex. Naya Kaka was called Pir Nasiruddin. The late Karsan Das Kaka was also known as "Pir Karim".
- ❧ This institution of Kaka was introduced at an early period in village communities, but slowly penetrated into the centre.
- ❧ The cause of the positioning of Kakas in the centre were the rivalries and quarrels of the sons of Nar Muhammad Shah.
- ❧ In order to create an apparatus for more or less impartial distribution of income amongst the different quarreling members of his family after his death, he arranged that the taxes and offerings should be collected by a specially appointed head Kaka, who would also keep up the shrines.

186

## ... Role of Kaka



- ❧ He was appointed for life, had to take vow of celibacy and receive for himself only his food and his clothing.
- ❧ But in reality, as the whole history of the sect shows, the Kakas proved to be an inexhaustible source of intrigue and misery to the community.
- ❧ With the help of money power, the Kakas grew in strength and started considering themselves to be religious head of the sect.

187

**List of Pirana's Kakas**

1	Shana	11	Nur Mohammad	21	Nathu (3)
2	Sher Mohammad	12	Bhula	22	Petha
3	Abdullah	13	Pocha	23	Karamshi
4	Ibrahim	14	Pragji	24	Laxman
5	Rahim (1)	15	Nathu (1)	25	Ramji
6	Karim Mohammad	16	Deepa (Abdur Rahim)	26	Savji
7	Saamad	17	Manji	27	Karsan
8	Hasan	18	Nathu (2)	28	Nanakdas (Present)
9	Rahim (2)	19	Nagji		
10	Raje Mohammad	20	Shamji		

Note: It is understood that by use of taqiyya, names of Muslim Kakas have been replaced with Hindu names

188



## 4.3 Imam Shah's Lineage



A quick overview on the Lineage of Imam Shah's throne/seat  
(Overview of the so-called Harivansh)

189

1

- Imam Shah
- B:1452      D: 1513 (62 years)
- Buried at Pirana

2

- Nar Muhammad
- B: 1469-70    D: 1533-34
- Buried next to Imam Shah's Tomb

3

- Saiduddin (Sa'id) Khan
- B:--            D: 1572
- Buried at Pirana, Nr. Imam Shah's Tomb

4

- Abu Ali Hashim
- B: 1559-60    D: 1612
- Burial: ----

5

- Abu Mohammad Hashim
- B: 1597        D: 1636
- Burial: ----

Contd...

190

6	<ul style="list-style-type: none"> <li>• Muhammad Shahi Dula Burhanpuri</li> <li>• B: 1624      D: 1657</li> <li>• Buried in Bahadurpur, Nr. Faizpur.</li> </ul>
7	<ul style="list-style-type: none"> <li>• Abu Mohammad Shahji Miran</li> <li>• B: --      D: 1691</li> <li>• Burial: Pirana</li> </ul>
8	<ul style="list-style-type: none"> <li>• Mohammad Shah</li> <li>• B: 1679      D: 1718</li> <li>• Buried at Ahmadnagar</li> </ul>
9	<ul style="list-style-type: none"> <li>• Mohammad Fadil</li> <li>• B: 1717      D: 1746</li> <li>• Buried at Champaner</li> </ul>
10	<ul style="list-style-type: none"> <li>• Sayyid Sharif</li> <li>• B: 1731      D: 20<sup>th</sup> Feb 1975</li> <li>• Burial: ----</li> </ul>

Contd...

191

11	<ul style="list-style-type: none"> <li>• Badruddin (Bada Miya)</li> <li>• B: 1775      D: 1827</li> <li>• Burial</li> </ul>
12	<ul style="list-style-type: none"> <li>• Baqir Ali</li> <li>• B:      D: 1835</li> <li>• Burial: ---</li> </ul>
--	<ul style="list-style-type: none"> <li>• END of Lineage</li> <li>• Baqir Ali died without leaving any successor</li> </ul>

As can be seen from above, Researchers on the subject have found, with hard evidence, that **Imam Shah's lineage (Harivansh) has already come to an end.**

Note: It is understood that many Satpanthis are unaware of the above fact and follow one Saiyyed, Shamsuddin Khaki, who "claims" to be "Sajjad Nashin" or in simple words claimant of Imam Shah's throne. **Which means, as per Satpanth Doctrine, he is the living Imam and thus 10<sup>th</sup> Avatar of Lord Vishnu / Ali.**

**It is really pity that many Satpanthis accept this theory out of ignorance.**

192



# 4.4 Revolution in KKP Community

Revolution in KKP Community  
and  
its effect on Pirana Satpanth

195

## Effect of Revolution in KKP Community ...

### 1. Relationship between KKP Community and Pirana Satpanth

- ❧ KKP Community and Pirana Satpanth share a special relationship.
- ❧ As seen in earlier slides, overwhelmingly vast majority of followers of Pirana Satpanth are from KKP Community.
- ❧ Hence it is natural that the religious beliefs, thoughts and actions of people from KKP Community would effect Pirana Satpanth.
- ❧ In next few slides we will see the miserable conditions which gave rise to the uprising in KKP Community, between 1920s and 1960s and its effect on Pirana Satpanth.

196



## ... Effect of Revolution in KKP Community ...

### 2. Main reasons behind success of Imam Shah:



- ❧ One of the factors behind success of Imam Shah is that he was very good at doing miracles.
- ❧ With the help of his miracle powers, he made a group of pilgrims on their way to Kashi, to have the Kashi Vishnu Darshan from Pirana itself, without having trouble to travel hundreds of kilometers to Kashi. This attracted the fancy of the people. They started believing in the miraculous powers of Imam Shah.
- ❧ Another story is that, farmers were facing continuous 3 years of drought in and around Ahmedabad. They approached Imam Shah, who with his miraculous powers, brought rains. This attracted poor farmers and they started following him.
- ❧ Many such stories of miracles are floating, some of them by way of Ginars, which would only catch the imagination of illiterate, poor and ignorant class of people.
- ❧ Once people started believing him, Imam Shah slowly introduced his followers to the new religion, the Satpanth (a Shia Muslim sect), presenting it as a "true Hindu religion" of the Kaliyug.
- ❧ **Followers were illiterate, poor and ignorant background, and had good experience of Imam Shah, as mentioned above. Left with the inability to suspect, people blindly accepted Imam Shah's words. The way in which the new religion was presented to them, full of Hindu elements, made it easy for the new converts to accept it.**

197

## ... Effect of Revolution in KKP Community ...



### 3. Embracing Satpanth:

- ❧ On Friday, 19 Oct 1534, some people, in small groups, of Kadva Patidar ("KP") Community, which is also commonly known as "Kunbi" or "Kanbi" community, embraced the religion of Imam Shah, the Satpanth.
- ❧ Later on these converts were identified because and by their religion as "Mumna Musalmans".
- ❧ Even today one can find a statue of Mumna Kanbi in a museum at Bhuj.
- ❧ During those days, the KP Community was based mainly around Unjha, in Mahesana District of Gujarat.
- ❧ Slowly other (Hindu) members of the community became aware of the Muslim credentials of their brethren.

198

## ... Effect of Revolution in KKP Community ...



### **4. Migration to Kutch:**

- ❧ This led to mass boycott of people 'Mumnas' (people following Pirana Satpanth religion). They were forced to migrate out of their home district. Then, under the guidance of Imam shah, they migrated to Kutch.
- ❧ It was immensely painful to leave their high yielding fields in Mehsana district, which was one of the most suitable place for agriculture. They had to migrate to dry, arid and very hostile desert environment of Kutch, the least suitable place for agriculture. However, their main occupation remained agriculture.
- ❧ After they moved to Kutch, they first settled in Shikra Village, near Bhachau.
- ❧ Their settlement in Kutch gave them the new identity of Kutch Kadva Patidar ("KKP") community. Even 500 years after settling in Kutch, these people speak Gujarati in their homes. Even today, the vast majority do not understand the local dialect, Kutchhi.
- ❧ The above fact is biggest proof that this community migrated from Gujarat to Kutch.

199

## ... Effect of Revolution in KKP Community ...



### **5. Following Hindu customs and rituals:**

- ❧ In spite of being labeled as Muslims and thus had to suffer the huge pains of having to settle in an hostile geographical area, the new converts always felt that they were true Hindus.
- ❧ Why would they not feel so? They were following all customs and ritual of Hindus including the marriage and death ceremonies (upto 19-Jan-1776). They used to celebrate Hindu Festivals like Diwali, Navratri, Gokul Ashtami also.
- ❧ Apart from paying religious taxes, revering the Saiyyeds (the descendants of Imam shah) and occasional pilgrimage to Pirana, no other Muslim customs were followed.
- ❧ The fact that the community was illiterate, poor and thus ignorant about the literature of Hindu and also of Satpanth religion. They had no option, but to rely on oral instructions from Saiyyed. This also added to their wrong belief.

200

## ... Effect of Revolution in KKP Community ...



### 6. KKP Community's promise to Vishram Nakrani (1 of 2):

- ❧ One of KKP Community's foremost member, Shri Vishram Nakrani, settled in "Shikra" village, located near the boundary Kutch and rest of Gujarat. In those times Shikra used to be the central place of the KKP Community. The Community was not spread in the internal villages of the Kutch.
- ❧ Vishram Nakrani was one of the forefront leader of the KKP Community and hence many people respected and followed his words.
- ❧ In V.S. 1685 i.e., year 1628-29, he fell ill and it was last moment of his life.
- ❧ However, his soul was not able to leave the body. His body was struggling with the pain. Hence he was asked for his wish.

201

## ... Effect of Revolution in KKP Community ...



### 6. KKP Community's promise to Vishram Nakrani (2 of 2):

- ❧ Vishram Nakrani replied that our community has blundered by following Imam Shah. We have accepted a Muslim as our religious Guru. Unfortunately, it is not possible to go back. Hence if we want ourselves to remain Hindus, then please give me two promises;
  1. You will never ever stop celebrating "Gokul Asthami" festival. (Because of this, Krishna Janmasthan festival is celebrated till date by KKP Community. Saiyyeds would not allow to practice Janmasthan festival in the "Khanas", hence the practice of celebrating if in open space outside Khana started, which still continues today.)
  2. KKP Community considers Muslims as lower caste. Hence, you should not eat food cooked by lower castes. Do not eat Non-Veg. (Hence, even after following a muslim sect for hundreds of years, KKP community does not eat non-veg.)
- ❧ The two promises given to Vishram Nakrani have always been kept by the KKP Community. Hence, inspite of thousands of attempts by Saiyyeds to corrupt the food practice of KKP Community, they have failed.

202

## ... Effect of Revolution in KKP Community ...



### 7. Revolt by Keshara Parmeshwara:

- ❧ On Friday, 19<sup>th</sup> Jan 1776, a major historical even unfolded, which ignited a small spark that led to the uprising.
- ❧ The then in-charge Kaka of Pirana, the Pragji Kaka and Saiyyed Valimiya (descendant of Saiyyed Imam Shah) called a meeting of "Gnati Panch" (the heads of the community) at Nakhatrana (a taluka place).
- ❧ In their presence a resolution was passed to 'dismiss' the "Community Brahmins" who were traditionally serving community, since ancient times. Further all community members were specifically debarred from engaging any Brahmin to perform their rituals.
- ❧ Similarly, it was decided to 'ban' people from getting their genealogical data recorded (a traditional custom, followed for centuries together) in the books of "Vahivancha" (a person who traditionally generation after generation records such data for the KKP Community). The person would record the genealogical data was also 'dismissed' from the service, by the community.
- ❧ This was the first major clear attempt to cut-off the community from their Hindu roots. It would, in future, pave smooth way for conversion into Muslims religion, which had no caste system.

203

## ... Effect of Revolution in KKP Community ...



### 8. The first split in the community:

- ❧ One of the foremost leader of the community, Shri Keshara Parmeshwara, who happened to be a 'Mukhi' of Netra village, smelled the rot and understood the deep rooted conspiracy. In the same meeting he raised his voice against the controversial resolution.
- ❧ However, in absence of sufficient number of supporters to block the resolution, he walked-off the meeting with his supporters.
- ❧ After reaching his home, Keshara Parmeshwara briefed the people of the villages, about the deep rooted conspiracy.
- ❧ Under the influence of missionaries from Swami Naryan sect, the people from these villages permanently embraced Swami Narayan sect of Hindu religion.
- ❧ Even though the people following the foot steps of Keshara Parmeshwara were a small minority, this event highlighted that there was something wrong about the claims of Satpanth being a Hindu sect.
- ❧ Unfortunately, other members of the community still kept on believing that Pirana Satpanth is a Hindu sect and considered Saiyyeds as their spiritual heads.

204



## ... Effect of Revolution in KKP Community ...



### 9. Birth of the great leader Narayan Ramji Limbani:

- ❧ In the KKP Community, occasion of any Saiyyed's visit was considered auspicious. Followers would celebrate the occasion by gathering in large numbers and offer him money and other valuables. Left over food of Saiyyeds was considered as "Prasad" and distributed amongst followers.
- ❧ Saiyyeds used to discourage their KKP followers from sending their children to schools. Since Saiyyeds were considered as their spiritual gurus, their followers would blindly abide by the words of Saiyyeds.
- ❧ Illiteracy along with compulsion of paying religious taxes, under all circumstances, was worsening their every year. To add to their woes, the frequent droughts of Kutch made their condition terrible, in cases worse than of animals.
- ❧ Under such terrible circumstances, about 108 years after first revolt by Keshara Paremeshwara, , date 22-May-1883 marked the birth of the great legendary Shri Narayanji Ramji Limbani (he also used 'Contractor' as his surname) in the village Virani Moti, very near to Nakhatrana.
- ❧ Shri Narayanji Ramji Limbani, under the able guidance of his father, completed his studies of 5<sup>th</sup> standard/class. (Illiteracy rate was so high that in those days, only 4 other members, from the whole community, was able to complete 5<sup>th</sup> standard/class).

205

## ... Effect of Revolution in KKP Community ...



### 10. The Turning point - (1 of 2):

- ❧ Like his father, he too was a very able and capable building contractor. In order to try his luck in business, he shifted to Mumbai in the year 1902 and flourished in his business.
- ❧ In the year 1908, came an event in his life, which changed his life forever. It resulted in huge impact on the community as well.
- ❧ One day, for discussing a prospective contract of building house, he happened to meet one wealthy Shri Keshavji Damji, who too was from Kutch, but from another community known as Bhatia.
- ❧ Shri Keshavji Damji was happy to award the contract to Shri Narayanji Ramji Limbani, but while doing so, he passed a comment, which changed the life of Naryanji Ramji Limbani.

206

## ... Effect of Revolution in KKP Community ...



### **10. The Turning Point - (2 of 2):**

- ❧ He sarcastically commented that "Though he look like Hindus, but by religion he is a Kafar - a non hindu and a non muslim. They burry the dead and recite Dua during marriages"
- ❧ Narayanji Ramji Limbani got shock of his life. He was puzzled and said to himself that in spite of being a Hindu, why people make our (community's) of his religion? Aren't we Hindus?
- ❧ This made him inquire and acquiring religions knowledge.
- ❧ He met various leaders from Hindu community and understood what true Hinduism is. Further he also understood that Pirana Satpanth was a carefully designed apparatus for conversion and how the whole community was fooled to believe that they were following Hindu religion, while actually they were following a muslim religion.

207

## ... Effect of Revolution in KKP Community ...



### **11. Acquiring full religious knowledge of Satpanth:**

- ❧ After putting in huge efforts and over a long period of time, Narayan Ramji successfully acquired the excellent knowledge on Pirana Satpanth religion.
- ❧ The level of knowledge attained by him was so high that, at later stage of his life, he went ahead and published a very famous book called "Pirana Satpanth ni Pol ane Satyano Prakash". This book was the first book, which disclosed the inner secrets of Pirana Satpanth to the outer world.
- ❧ Even today many eminent writers and scholars on the subject, refer to his book.

208

## ... Effect of Revolution in KKP Community ...



### **12. Beginning of the revolution:**

- ❧ After acquiring the knowledge of Satpanth religion, Narayanji Ramji started discussing his thoughts with his friends and mobilised support.
- ❧ On 04-Jun-1908 he and 7 others, at the holy place of Trambakeshwar, Nashik performed the cleansing ceremony, which enabled them to formally embrace Hinduism.
- ❧ He started organising small meeting and explained the reality about Pirana Satpanth to the audience. Many people got influenced and joined him.
- ❧ People were shocked when they learned that the religion they were following all along these years was not a Hindu religion.
- ❧ He started enjoying very good support and people started expressing their willingness to embrace Hinduism.
- ❧ He adopted a strategy of "complete separation". That is to say keeping full distance from people following Pirana Satpanth.

209

## ... Effect of Revolution in KKP Community ...



### **13. Momentum could not be sustained:**

- ❧ He started the campaign around the year 1908, which reached its height in first half of 1920s.
- ❧ During that time, Naryanji Ramji Limbani and his right hand Shri Ratanshi Khimji Khetani held numerous meetings in several villages. They were also able to successfully concluded three huge Gnati Adhiveshan of whole KKP Community.
- ❧ In those meetings several resolutions boycotting Pirana Satpanth were passed unanimously.
- ❧ Many families actually converted to the main Hinduism.
- ❧ However, after the initial success soon started fading.
- ❧ Those people who under the influence of Narayanji Ramji Limbani had embraced Hinduism, started re-converting back to Pirana Satpanth religion. This was shocking.

210

## ... Effect of Revolution in KKP Community ...



### **14. Reasons for Failure - (1 of 2):**

- ❧ There were two main reasons for the setback;
  1. The people who converted to Hinduism were immediately excommunicated by the opponents, who were in vast majority.
    - This posed practical problems to the Hindu converts as their relatives were still following Pirana Satpanth. In a caste based system, a person is nothing without the community. Every effort was made to harass these people in their day to day affairs. Their life became very difficult.
  2. Narayanji Ramji was strong advocate of principles of Arya Dharm, which undoubtedly is one of the purest form of Hinduism. However, even by any well educated person of modern era would find Arya Dharm's prescribed Daily rituals were very difficult to practice.

211

## ... Effect of Revolution in KKP Community ...



### **14. Reasons for Failure - (2 of 2):**

- ❧ In the backdrop of not having practiced Hinduism, in true sense, for centuries now, almost whole community was not only ignorant of the principles and values of Hinduism, but also was ignorant of its daily practices.
- ❧ The situation was that of like a KG student admitted to Class X. It was obvious that under such circumstances the child would completely get lost and loose interest in the subject. The child would stop going to school.
- ❧ It is easy to understand the inability of the fresh people in practicing the one of the purer and rigid form of Hinduism.

212



## ... Effect of Revolution in KKP Community ...



### **15. Efforts of Narayan Ramji did not go in vain:**

- ❧ The situation became bad to worst. Every morning people would gather at the residence of Shri Narayanji Ramji and would express their inability in practicing Hinduism and to express their desire to re-embrace Pirana Satpanth.
- ❧ The setback was so sever that the whole team of Narayanji Ramji Limbani got deeply discouraged.
- ❧ Narayan Ramji had not successful in bringing back the community to the Hindu fold.
- ❧ However, all his efforts did not go in vain. Narayan Ramji's effort of spreading the awareness that Satpanth was not a Hindu religion left enough sparks for others to take his fight further.

213

## ... Effect of Revolution in KKP Community ...



### **16. Entry of Odhavram Maharaj:**

- ❧ In these circumstances , a true saint, Shri Odhavramji Maharaj happened to meet the right hand of Narayanji Ramji, Shri Ratanshi Khimji Khetani, an another great legendary son of the same Virani Moti village, where Narayanji Ramji was born.
- ❧ **After understanding the modalities of approach adopted by Narayanji Ramji and his team, Odhavramji Maharaj gave Shri Ratanshi Khimji Khetani the strategy of "co-operation".**
- ❧ Instead of maintaining distance from Satpanthis, people were encouraged to have contacts with them with the aim to politely persuade them to join Hindu religion. As the time progressed, this strategy went on to prove to be very highly effective.
- ❧ It ensured that people could easily and successfully break the shackles of Pirana Satpanth and permanently remain in the main Hindu stream. In other words, easily and smoothly convert to Hinduism.

214

## ... Effect of Revolution in KKP Community ...



### 17. Success of "co-operation" strategy:

- ❧ As it is said that the proof of pudding is in its eating. Shri Ratanshi Khimji Khetani was highly influenced by Shri Odhavramji Maharaj, when he witnessed that the formula recommended by Odhavramji maharaj's worked miracles and was successful in his own house.
- ❧ This formula was not only very effective, but also did not suffer from the drawback faced in the Narayanji Ramji's "Complete Separation" strategy.
- ❧ Instead of maintaining distance from people of Satpanth religion, a deliberate policy of co-operation was adopted where in by maintaing very good contacts, people following Pirana Satpanth were made to feel at home while joining Hindu religion.
- ❧ Ratanshi Khimji Khetani and his team, along with Odhavramji Maharaj travelled from village to village and held innumerable meetings to convince people to join the Hindu religion.
- ❧ Separating from Pirana Satpanth Samaj, Ratanshi Khimji Khetani and his team formed the new break away Samaj, called the 'Kutch Kadva Patidar Sanatan Samaj', which was the umbrella organisation for all Sanatanis (Hindus).

215

## ... Effect of Revolution in KKP Community ...



### 18. Building of Laxminarayan Temples:

- ❧ In order to ensure that the people do not drift away back to Pirana Satpanth, the need of building religious infrastructure like temples, meeting halls etc., was felt.
- ❧ Understanding the importance of this, Odhavramji Maharaj personally participated in building a temple of KKP Community's Kuldevi, Shri Umiya Mata at Vandhay, near Desalpar.
- ❧ However, the community did not yet have their *Aaradhya Dev*. Thanks to Pirana Satpanth, the original Aaradhya Dev of community was already forgotten. Hence Odhavramji Maharaj carefully thought suggesting Laxminarayan Dev as the new Aaradhya Dev, by which the community not only give an unique identity amongst Hindus, but also be able to preserve the new identity, perpetually.
- ❧ Ratanshi Khimji Khetani was instrumental in building about 65 temples of Laxminarayan Temples across several villages in Kutch.
- ❧ This act of Ratanshi Khimji Khetani gave vital boost to the efforts of Hindus. More and more people started supporting their cause.

216

## ... Effect of Revolution in KKP Community ...



### **19. Charismatic Odhavramji and Charm of Ratanshi Khimji:**

- ❧ Shri Ratanshi Khimji Khetani was exceptionally very good in delivering emotional and very touchy speeches. So was Odhavram Maharaj's charisma. In the meetings, people literally used to cry hearing their speeches. And with the tears in their eyes they vowed to embrace Sanatan Hindu Dharm, the original religion of their ancestors.
- ❧ This change of religion was directly driven from "heart". Nobody forced or fooled people to change their religion.
- ❧ The realisation about the true and great religion followed by their ancestors and the faith on their two great and immensely popular leaders ensured this change of the heart.

### **20. Adoption of simple religious procedures:**

- ❧ Coupled with above factor was adoption of simple and basic religious rituals/procedure (in comparison with the strict Arya Dharm) ensured comfort amongst the people. It was easy for a follower to understand, follow and at the same time be extremely comfortable practicing the new religion.
- ❧ Payment of dasond and religious taxes, which were considered and proved to be the root cause of backwardness of the whole of KKP community, were completely rooted out, in the new religion.
- ❧ This caught up with the imagination of masses and people started embracing the new religion in huge numbers.

217

## ... Effect of Revolution in KKP Community ...



### **21. Change of religion by whole community:**

- ❧ Since in the Hindu religion, there was no obligation for payment of dasond and other religious taxes, it ensured prosperity and wealth of the community.
- ❧ The new central samaj which was formed in mid 1920s was functioning vibrantly. It became an institution of the people following Hindu religion and grew to become stronger than the samaj of Pirana Satpanthis.
- ❧ At the same time, Ratanshi Khimji Khetani & his team carefully targeted their continuous and clandestine efforts to convince and win over, local leaders who were in forefront at village affairs.
- ❧ Over a period of time, the formula given by Odhavramji Maharaj worked miracles.
- ❧ There was a time when almost the whole community joined the main Hindu stream.

218

## ... Effect of Revolution in KKP Community



### 22. Settingup a formal and legal central institution/samaj:

- ❧ Then came the time, when, once again with the inspiration of Odhavramji Maharaj, that the importance of education was felt. Thus a huge and magnificent boarding school complex was built in Nakhatrana.
- ❧ The relatively new, break away samaj, which by now was about 4 decades old and was doing some excellent and very effective work at the ground level, was transformed and given a formal legal structure of a 'trust'. It was registered with Charity Commissioner in 1960. This trust was named as "Kutch Kadva Patidar Samaj" ("KKPS") which was later renamed. Today, this samaj is known as the "Akhil Bharatiya Kutch Kadva Patidar Samaj" (the "ABKKPS")
- ❧ Ratanshi Khimji Khetani's team members who by now had become very popular under his able guidance, founded this new institution and were the trustees and managing committee members. Unfortunately Ratanshi Khimji, himself was, at that time, facing severe health problems.
- ❧ The school building also housed the head quarters of this new institution. This arrangement continues till date.

219

## What made Satpanth tick even after the revolution



- ❧ Any normal person would question, that if Satpanth is a Muslim religion and since its followers want to follow Hindu religion, then why are they still stuck in Satpanth?
- ❧ Careful analysis makes the picture clear.
- ❧ Followers of Satpanth can be divided into two classes;
  1. **Who are aware:** People who are aware of the reality that Satpanth is a Non-Hindu religion, have faith in that religion and want to practice it.
  2. **Who are ignorant:** People who are unaware of the reality. With the help of taqiyya, the religious leaders of Satpanth hammer upon them that what ever they hear about Satpanth from others, especially Sanatani brethren, is not true. Its pitty that these people still get fooled in modern times and hence continue their old tradition.

220



## 4.5 Turmoil in Pirana Satpanth



The reactions by Pirana Satpanth during its difficult times

221

## Turmoil in Pirana Satpanth ...



### 1. Worsening situation:

- ❧ Initially, adverse influence of Narayan Ramji Limbani and later the onslaught of very lethal and effective attacks by Ratanshi Khimji Khetani, Pirana Satpanth's fort built on foundation of lies, started coming down like pack of cards.
- ❧ People, in great number, started realising that the religion they wanted to practice was Hindu religion, which the Pirana Satpanth religion could not match.
- ❧ It was amply clear that the people did not want to follow a non-Hindu religion.
- ❧ The number of followers started falling drastically. As more and more people became aware of the secrets of Pirana Satpanth religion, they became inclined to embrace Hindu religion. The efforts of Ratanshi Khimji Khetani and his team had ensured that this transition was very easy for them.

222

## ... Turmoil in Pirana Satpanth ...



### 2. Internal fights -1931 court case -(1 of 2):

- ❧ Around the same time, the institution at Pirana was plagued with internal fights.
- ❧ The famous court case which was filed in 1931, which had far reaching repercussions on the administration of the Shrine. This case was fiercely fought between the Saiyyeds and the followers of Satpanth, led by the Kaka.
- ❧ The dispute was about ownership of property at Pirana and rights over of Dasond and other religious taxes.
- ❧ In 1939, when the judgement was out, the court ordered for formation of the trust called "The Imam Shah Bawa Roza Trust Committee Trust" registration no. E-738. This trust is in charge of affairs till date.
- ❧ Saiyyeds, who did not have any say in the affairs handled by Kaka, legally got the right to be part of the trust board.

223

## ... Turmoil in Pirana Satpanth ...



### 2. Internal fights -1931 court case -(2 of 2):

- ❧ The trust consisted of 7 members of KKP Community (to be elected from various regions) and 3 Saiyyeds (also to be elected from different places). Further the in-charge Kaka was defacto Chairman of the trust.
- ❧ Saiyyeds also got assured fixed sums of money to be paid by the trust, on various events, occasions and ceremonies performed by them.
- ❧ Fights between Kaka and Saiyyeds (other than the Harivansh Saiyyed) continued for long.
- ❧ Because of fights between Kaka and Saiyyeds, the numbers of followers of Satpanth started dwindling. Only hardcore handful of followers were left.

224

## ... Turmoil in Pirana Satpanth ...



### 3. Unsuccessful Revival attempts -(1 of 2):

- ❧ While there were internal fights in Pirana, one Jalalshahi Saiyyed, Bawa Ahmad Ali Khaki, began revisiting the texts of the literature.
- ❧ He claimed to be descendant of Ashraf Shah Bawa, one of the descendant of Imam Shah. Though he was not the descendant of throne of Imam Shah he claimed himself to be Imam, the living avatar of lord Vishnu.
- ❧ The Hindu term used for the concept of descendant of Lord vishnu was called "Harivansh". Hence some Satpanthis considered him to be "Harivanshi Saiyyed".
- ❧ Being fully aware of the worsening condition of Pirana Satpanth, he resorted to taqiyya. He decided to replace the Arabic words with the Indian words, in the literature.
- ❧ He mastered Kuran, Vedas, Bible and at the same time gained proficiency in Sanskrit language.
- ❧ He published several books including the famous Das Avatar (Pirana Satpanth version).

225

## ... Turmoil of Pirana Satpanth ...



### 3. Unsuccessful Revival attempts -(2 of 2):

- ❧ He tactfully replaced and explained the meaning of Arabic words mentioned in the original Das Avatar with equivalent translated words in Indian languages viz., Gujarati, Hindi, Sanskrit etc.
- ❧ He started translating the texts of the literature in Gujarati language and presented it to the followers (read KKP Community) as if those books of Hindu religion, in which he got some success.
- ❧ His argument was that language was just medium of instruction. Though originally literature had Arabic words, in essence the literature always preached Hindu religion. While changing the texts, he carefully kept untouched, the basic tenets of Islam.
- ❧ In his Das Avatar he gave false interpretation to the Sanskrit Shlokas and attempted to insert the elements of Islam.
- ❧ As an example of not touching the basic tenets of Islam, in his books, he justified the Cow Slaughter in "Gau Medh Yagya" -Page 348 of Das Avatar.
- ❧ In spite of his best efforts, he did not succeed well. He was only able to control only miniscule number of followers.

226

## ... Turmoil of Pirana Satpanth



### 4) 1973 court case:

- ❧ In 1973, another civil suit was filed to demand some modifications in the administration scheme decided in 1939.
- ❧ Further, the plaintiffs( Saiyyeds) requested the court to make some changes in the scheme which provided *haqs* or fees for certain religious services performed by them.
- ❧ Saiyyeds replied that their ancestor Imam Shah was a Muslim by birth and had always lived as a Muslim, performing Namaz, roza, etc; he was never a Hindu saint.
- ❧ **However Satpanthis argued that, Imam Shah had special reverence to Nishkalanki Narayan, who is the tenth incarnation of Vishnu. Muhammad Shah, Imam shah's son is also known as Adi Vishnu and his mother Adi Shakti.**
- ❧ Clearly the follower remained confused and did not know whom to trust.
- ❧ No only the number of followers came down alarmingly, the financial position of the trust also was very bad.

227

## 4.6 Reformed Taqiyya



Appointment of Karsan Kaka and fresh revival attempts

228



# Reformed Taqiyya ...



## 1. Background scenario:

- ❧ In few decades, between 1930s and 1990s, the landscape of the Satpanthi villages of Kutch, where the Imamshahi Patidars were the most numerous, underwent a spectacular transformation.
- ❧ 'Regular' Hindu Laxminarayan temples were constructed everywhere, generally near the old *khanas* meant for the traditional satpanthi rituals.
- ❧ The alarming rate of these 'desertions' was a serious concern for the Imamshahi authorities of Pirana.
- ❧ At this stage, the sajjada-nishin, Shamshuddin Khaki, who claimed to be pir or main authority representing the hidden Imam, apparently resorted to the usual custom of taqiyya.
- ❧ People ignorant of the fact that Imam Shah's line of Pir had already come to an end (as seen in earlier slides no. 190 to 192, follow him blindly).
- ❧ With the help of his Patidar followers, ensured that his old friend Patel Karsan Arjan Chhabhaiya, was appointed as Kaka of the Pirana Shrine.

229

# ... Reformed Taqiyya ...



## 2. Reformed Taqiyya - (1 of 3):

- ❧ Understanding that the very existence of Satpanth was threatened, the leader of the Gupti community and the head *kaka* who is also the *mujavar* or custodian of the shrine, under the guidance of Shamshuddin Khaki, who claims to be Sajjad Nashin, undertook a series of Hinduising reforms.
- ❧ They were meant to help his disciples to remain faithful to their sect without incurring the criticism of their Sanatani caste fellows. Also to win back the followers who considered Satpanth as a Muslim religion and hence had left it.
- ❧ The Imamshahi Guptis could then assert their identity as 'orthodox' Hindus and even claim that their tradition had never been influenced by Islam.
- ❧ The newly built *khanas* were made to resemble classical Hindu shrines and renamed as Nishkalanki *mandirs* or temples to Vishnu's tenth avatar.
- ❧ Similarly the pirana 'darga' was to be renamed *samadhi* and Pirana was renamed to "Perna Peeth".

230

## ... Reformed Taqiyya ...



### 2. Reformed Taqiyya - (2 of 3):

- ❧ Then a number of learned Satpanthis were entrusted with the delicate task of rewriting their ginans by expurgating these devotional poems of their Islamic terminology and references and replacing them with Hindu equivalents.
- ❧ Earlier texts, as for instance those published by the deceased father (Ahmed Ali Khaki) of the present pir (Shamshuddin Khaki), were banned and the rewritten book openly circulated for sales and displayed at the Pirana bookstore.
- ❧ One of the famous author, who is considered as an authority on writings on Imamshahis, incidentally met in Kutch, one of the such writers entrusted with the 'amendment' of the Satpanthi sacred literature.

231


## Some of the changes made



Old Term	New Term
In the family of Husain	Hari's lineage
Ali Shah / Nar Muhammad Shah	Nishkalanki Narayan
Lord / Imam	Hari / Vishnu
Masjid / Khana / Jagyun	Mandir
Sadraddin	Sahdev
Kudrati Dharm	Maha Dharm
Khuda	Nishkalanki
Kabra	Samadhi
Vafat Pamiya	Samadhi lidhi
Sahibji	Parmatma

232

## How were the changes explained

- 
- 
- ❧ A new theory was floated according to which a language is just a medium of instructions.
  - ❧ Since most followers associate Arabic words with Muslims and hence are uncomfortable and feel shameful to use them in front of other castes, these words were replaced by equivalent Hindu/Indian words. If these changes are not carried out there is fear of losing majority of the followers, which cannot be afforded.
  - ❧ What is important is that who is being worshipped and not the language used for worship. Whether you call him Nishkalanki Narayan or Ali, both are same. Both are same as Allah. They are NOT any of the Hindu gods. Thus, with the help of such rationale, the backdoor entry of the original tenets is always ensured.
  - ❧ In spite of the above rationale if some one still insists on original books then he is told that; If you still feel original words should not have been replaced, you are welcome to use the original books. Nobody stops you from reciting the original books.

233

## ... Reformed Taqiyya ...

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### 2. Reformed Taqiyya - (3 of 3):

- ❧ These reforms are being made with the purpose of protecting the Pirana tradition in the present Gujarati context where the Hindu nationalist ideal is strong.
- ❧ The changes 'officially' effected within the sect are due to *taqiyya*.
- ❧ Due to the recent reforms, it is observed that the new generation of Imamshahi Patidars of Kutch, readily follow the new trend which establishes their solidarity with their Sanatani case-fellows and allows them to feel at ease in all Hindu environment.
- ❧ Whilst the youngest are even totally ignorant of the existence of an older 'syncretic' tradition tinged with Islamic elements

234

## ... Reformed Taqiyya ...



### 3. Preserving the original identity – (1 of 2):

- ❧ By 'reforming' the rituals and the literature of his sect, it was sought to preserve the specificity and the separate identity of Satpanth while asserting its intrinsic Hindu nature.
- ❧ In this way, he (Shamshuddin Khaki) was putting an end to the sharp critiques of the exponents of Hindutva and guaranteed the survival of the Satpanth at a time when the numbers of its followers were dwindling alarmingly.
- ❧ This exercise was a kind of acrobatics as it was not easy to achieve the subtle balance that was necessary to preserve the distinct character of the sect while making it *appear* unmistakably Hindu.
- ❧ On the other hand, the task was made easier by the earlier writings of Ahmad Ali Khaki, as it already had the translated "hinduised" terms

235

## ... Reformed Taqiyya



### 3. Preserving the original identity – (2 of 2):

- ❧ Karsan Kaka got help from the fact that the sacred complex of Pirana was registered at Ahmedabad under the Bombay Public Trust Act of 1950, under the number E-738. The letter "E" referred clearly to its 'cosmopolitan' nature. It benefitted him by giving him a reason to say that it is wrong to assert that the rituals were 'predominantly' Hindu.
  - ❧ In a court case filed against Karsan Kaka, on 13 Aug 1998, he responded that no tri-dimensional images for worship were installed in Pirana Complex. The pictures painted on the walls were mere decorations.
  - ❧ Even the "Om" symbol was given a dual meaning and was printed on the cover of the Satpanthi books in a form that made it simultaneously appear as Hindu sacred syllable *and as the name Ali when read from right to left in Arabic Language. (See photo in slide No. 37)*
  - ❧ As per the principles of taqiyya, the changes made were outwardly only. True identity was never changed.
- ❧ Strategy was simple. With the use of taqiyya, create an environment in which, as the situation would demand, Satpanth can be associated with either Hindu or Muslim religion. Give dual meaning to literature and rituals so that they can be linked to Hindus and Muslims alike.

236



## Role of Hindu religious leaders

- ❧ In the year 1931, with the help of taqiyya, Saiyyed Ahmad Ali Khakhi was so successful in stressing the Vedic elements of Islamic concepts the Hindu Mahasabha declared that the "Satpanth" should be cleared of any suspicion as it was a "Vedic" tradition.
- ❧ Between years 1990 and 2000, Satpanthis, under taqiyya, held Sadhu Sammelans in the Shrine .
- ❧ Later one, Avichaldas Maharaj, wrote that Pirana Satpanth was a Hindu sect.
- ❧ However the leaders gave the so-called certificates on certain conditions that people at the helm of affairs in Pirana would bring the sect back into the main Hindu fold and save the community from drifting towards Muslim religion.
- ❧ However, in every probability it seems that Hindu leaders are not aware of the concept of taqiyya and its use by the Pirana Satpanth. It is clearly understandable that Hindu leaders have become victims of taqiyya.
- ❧ Because of this the Kaka was in good terms with both sides. Hindus favoured and supported him and Muslims knew this was just a temporary phase. Muslims know that Kaka was actually practicing Taqiyya. The moment the pressure from Hindus releases, the sect will return to its original Islamic agenda.

237

## 4.7 ABKKP Samaj's Leniency and Betrayal

Betrayal of the feelings and emotions of  
members of ABKKP Samaj

238

## ABKKP Samaj betrayed ...



### 1. Leniency shown by ABKKP Samaj:

- ❧ By the end of 1980s almost the whole KKP Community had joined the main Hindu fold.
- ❧ In order to facilitate quick transition and integration, of the remaining Satpanthis, into main stream and with the noble feeling that their brethren (brothers) do not get separated, the leaders of ABKKP Samaj adopted a lenient approach. They open heartedly allowed Satpanthis to participate in their functions and freely mix with other members.
- ❧ Unfortunately, the leaders were totally ignorant about the concept of taqiyya and hence were in complete dark revival strategy followed by the Satpanthis. They misunderstood the outwardly Hindu looking changes on its face value. They felt complacent that Satpanthis were trying to integrate into the main stream of Hinduism.
- ❧ Even the common man shared the same impression and felt that Satpanthis were on the right path towards adoption of Sanatan Dharm and hoped them to soon join the main stream.
- ❧ Nobody doubted the intention of Satpanthis.

239

## ... ABKKP Samaj betrayed ...



### 2. Restoring Social relationship:

- ❧ When the new Samaj of Sanatanis was formed, social relations like inter-samaj, marriages between Satpanthis and Sanatanis had stopped. These social relations were re-established.
- ❧ In order to accommodate the remaining Satpanthis in late 1980s, by adopting lenient approach, ABKKP Samaj members restarted the practice of inter-samaj marriages.
- ❧ Such was the trust factor enjoyed by the Satpanthis because of the leniency adopted by the ABKKP Samaj.
- ❧ Satpanthis were considered as good as part of the Samaj. They were respected like any other member of the ABKKP Samaj.

240

## ... ABKKP Samaj betrayed ...



### **3. Taking clandestine control:**

- ❧ However, these Satpanthis under a very carefully drafted strategy started making inroads into the various institutions of the ABKKP Samaj. They soon took control of high posts in the central institution and also in the smaller institutions like the village level institutions.
- ❧ The conspiracy was so deep rooted that Sanatanis (ABKKP Samaj's) leaders were secretly profiled for their strengths and weaknesses.
- ❧ Taking advantages of weakness of Sanatani leaders and helping them in overcome those weaknesses, developed a sense of obligation amongst the target Sanatanis.
- ❧ Knowing the fact that the Sanatani leaders who were under their obligation would not be in a position to confront them, Satpanthis started taking advantage of the situation. They clandestinely started pushing their secret agenda of weakening the ABKKP Samaj.
- ❧ The situation became so alarming that the institutions and the leaders of ABKKP Samaj (Hindu Samaj) or the Sanatani community were under clandestine control of Satpanthis.

241

## ... ABKKP Samaj betrayed ...



### **4. Careful designed Propaganda (1 of 2):**

- ❧ The Satpanthis leaders who were controlling the ABKKP Samaj always remained faithful towards Pirana Satpanth religion and its institutions.
- ❧ ABKKP Samaj started becoming weaker, but on the other hand, Satpanthis ensured that the institution of Pirana Satpanth made tremendous progress, both socially and religiously. While their people at the helm of affairs at the institutions of ABKKP Samaj, tried to block every attempt that possibly brought prosperity to and strengthen the Sanatani community.
- ❧ Once they were in control, they propagated a theory that Samaj and Religion are two separate elements. They started advocating that every person was free to follow any religion he likes.
- ❧ Thus not allowing anybody to raise religious issues in the Samaj. This was exactly what the Satpanthis wanted. By doing so they ensured that Sanatanis do have a proper forum to raise their concerns.

242

## ... ABKKP Samaj betrayed ...



### **4. Careful designed Propaganda (2 of 2):**

- ❧ The strategy was simple. Under the pretext that any person in the ABKKP Samaj is free to practice his choice of religion and thus not allowing to discuss concerns of a particular religion in the Samaj's forum, they tried to create a "religious vacuum" in the ABKKP Samaj.
- ❧ Since Sanatanis did not have any religious central authority (till date), people would get confused and become vulnerable to be drifted away by any religious movement.
- ❧ When such vulnerability become prominent in the Samaj, then the Satpanth could be presented to the people, who by now, would be ready to be carried away by any religious movement.

243

## ... ABKKP Samaj betrayed ...



### **5. Effects of propaganda:**

- ❧ This carefully drafted strategy and propaganda worked. Anybody wanting to speak in the interest of Sanatanis were discouraged and under the pretext that Samaj has nothing to do with religion, some times, even not allowed to speak at the ABKKP Samaj's forum.
- ❧ Since Sanatanis had no other place to go, anger, discomfort and discontent started brewing in the hearts and minds of Sanatani class.
- ❧ On the other hand Satpanthis not only had their religious forums ready, but also it was growing strong day by day. With the help of their existing forum, Satpanthis could easily take forward religious agenda, while Sanatanis were almost left as mere spectators.
- ❧ People who work for the interest of the Sanatanis, in order to demoralise them, were dealt very strongly and ruthlessly, by filing false police complaints and false court cases.

244



## ... ABKKP Samaj betrayed ...



### **6. An incident of cruelty against Ramanikbhai (Rameshbhai) –an example:**

- ❧ In the year 2005, Shri Ramanikbhai (Rameshbhai) had published a pamphlet containing purely the extracts from the book “Pirana Satpanthni Pol Ane Satyano Prakash”, by Naryanji Ramji Limbani, to be chiefly distributed amongst his village members. It is natural that Satpanthis did not like disclose their true inner secrets.
- ❧ Satpanthis conspired and filed a false police/court case claiming that he, his father and his grandfather (all of them residing in Bangalore) had come to Pirana and indulged in act threatening and fighting. To strengthen their case false witnesses were also arranged overnight.
- ❧ However, factually no person from his family has ever visited Pirana.
- ❧ In their misadventure to teach Rameshbhai a so-called lesson and further in their enthusiasm to send a strong signal to the common man, by harassing the whole family, they forgot that the age of Rameshbhai’s grandfather, then was 97, barely able to move, no question of travelling more than 1500 Kms. Forget the question of involving in any kind of fighting.

245

## ... ABKKP Samaj betrayed ...



### **7. ABKKPS made virtually ineffective:**

- ❧ This was also the period when the number of false court cases and police complaints, filed by Satpanthis, had risen alarmingly. Innumerable reports, for such false cases, came from almost all villages. Invariably in all cases the motive behind the case was to harass the people who were at the forefront of the Sanatani cause.
- ❧ No attempt was spared to file frivolous police and or court case with the sole aim of sending a signal to common people that if they do anything wrong, which Satpanthis do not like, then they too would be harassed till the end.
- ❧ They were quite successful in instigating the fear psychosis amongst the people. As a result, the moment somebody comes across a matter in which Satpanth is involved the first reaction would be that “please do not invite trouble”.
- ❧ Sanatanis became helpless and saw themselves without support. The umbrella organisation of Sanatanis, the ABKKPS, had virtually become ineffective. There was no hope in sight to bring back its glory and effectiveness.

246

## ... ABKKP Samaj betrayed



### 8. The betrayal was complete and total:

- ❧ There was talk at every village level about these atrocities, but nobody had the courage and will power to speak-up against it.
- ❧ Thus the good intentions, of integrating the Satpanthis into main stream, by adopting flexibility by the ABKKP Samaj, was reciprocated by backstabbing and betraying.
- ❧ The approach of tolerance and leniency was clearly mis-used with the ulterior motive of benefiting Satpanthis and marginalising the Sanatanis.

❧ *The time has clearly changed. A shift in strategy was badly felt.* Time had come to permanently "close" the "doors" of the Samaj, which were "opened" by Ratanshi Khimji Khetani, because of adoption of, the Sant Odhavram Maharaj's inspired, "co-operation" strategy, with an aim to win over the Satpanthis.

247

## 4.8 Re-Uprising in ABKKP Samaj



Revolt against the atrocities

248

# Re-Uprising in ABKKP Samaj ...



## **1. Brewing revolt against cruelty and atrocities:**

- ❧ With the help of false cases, these Satpanthis started extracting benefits from the Sanatanis (harassed people) and their leaders. In absence of any help in sight, these people would be ready to settle the matter (which by now has become a big cause of trauma) at what ever price.
- ❧ Absence of systematic and institutional support had dented the capabilities and the morale of Sanatanis.
- ❧ The whole environment became so vicious, that people dreaded openly speaking for the interests of Sanatanis.
- ❧ However fortunately, people kept discussing the matter amongst their trusted friends. In these discussions they used expressed their anger and discontent.
- ❧ Soon they found that they were not alone, every other person shared the same emotions and feels.
- ❧ The collective level of trauma and pain reached a limit where, it was about to burst out dangerously.

249

# ... Re-Uprising in ABKKP Samaj ...



## **2. Turning point; President's mistake:**

- ❧ In Nov 2008, the President of ABKKP Samaj received an invitation to attend the opening ceremony of the Khana (new name under taqiyya is Nishkalanki Narayan Mandir) at Nakhatrana. This Khana was tactfully designed so that it outwardly appear like a Hindu temple.
- ❧ With the history of ill-effects Pirana Satpanth had on the KKP Community, it was not morally and technically right for the President to attend such function. There was no doubt that a wrong signal would go out if the President of ABKKP Samaj attends such function.
- ❧ Learning about this invitation, many people, from all over India and especially by Himmat Ratanshi Khetani the son of Ratanshi Khimji Khetani urged the President to not make a mistake by attending their function.
- ❧ However, the President, against the strong wishes of the members, attended the function.

250

## ... Re-Uprising in ABKKP Samaj ...

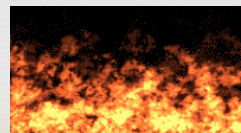


### 3. Bursting out the discontent and anger:

- ❧ On the other hand, the discontent and anger was brewing in the hearts and minds of people had reached to a point which was about to explode even on minute instigation.
- ❧ People wanted a voice at the central leadership level to express their feelings against atrocities of Satpanth.
- ❧ Thus on 07<sup>th</sup> August, 2009 (i.e., 7/8/9) Shri Himmat Ratanshi Khetani gave a 19 minute, soul stirring, speech in the General Meeting of the ABKKP Samaj, accusing the leaders that they were taking the Samaj in the reverse gear and undoing what their founding members had achieved after great pains and huge efforts.

**Himmatbhai's Speech:**  [← Click here](#)  
(Duration: 18m-6s)

- ❧ The volcano of the discontent and anger within the Sanatanis got the much needed spark and it burst out.



251

## ... Re-Uprising in ABKKP Samaj ...



### 4. Arrest of Rameshbhai Vaghadiya from Samaj- (1 of 2):

- ❧ Another event worth which gave impetus to the Sanatani uprising was the arrest of Shri Rameshbhai from the campus of the ABKKP Samaj's office on 27 Feb 2010. The whole Samaj got enlightened because of this event.
- ❧ The incident become very significant especially when we learn the circumstances and the drama behind his arrest.
- ❧ After the speech on 7/8/9 of Himmatbhai, there were attempts to reconcile between the two factions of the community/Gnati (not the samaj, as Satpanthis were from different samaj).
- ❧ A compromise meeting was called between the Satpanthis and Sanatanis on 27 Feb 2010 with an aim to put end to the problems and find an amicable solution.

252



## ... Re-Uprising in ABKKP Samaj ...



### **4. Arrest of Rameshbhai Vaghadiya from Samaj - (2 of 2):**

- ❧ While on one side Rameshbhai was engaged in reconciliation meeting, but on the other side, Police was kept on standby. Police was called from Ahmedabad and provided domiciliary facilities for their stay at the newly built Khana (Nishkalanki Narayan Mandir). For the whole day, police did not do anything.
- ❧ By the day end Rameshbhai was largely successful in defending himself and cornering his opponents. At this point in time, at around 5:00 p.m. police which had come from Ahmedabad, entered the meeting room and arrested Rameshbhai.
- ❧ Surprisingly about 200, uninvited Satpanthis had also reached the place even before Police came. This suggests that there was conspiracy against Rameshbhai and that these Satpanthis were already aware of the Police action.
- ❧ It was very shameful that baring a couple of top leaders of ABKKP Samaj, everybody else made a vanishing act at that time of crisis.

253

## ... Re-Uprising in ABKKP Samaj ...



### **5. Severing the ties - (1 of 3):**

- ❧ By this time the intentions of Satpanthis were clear to every body.
- ❧ On the one hand they talk of peace and unity, but on the other hand adopt arm twisting tactics.
- ❧ The event of Rameshbhai's arrest from the campus of Samaj, proved that they do not respect the highest authority of the ABKKP Samaj.
- ❧ When this news spread like wild fire, concrete demands started flowing from all over India, demanding that ABKKP Samaj should permanently and once for all sever all ties with the Satpanthis.
- ❧ Many members of the Sanatani institution had to come out openly in support of above legitimate and rightful demand of Sanatanis.

254

## ... Re-Uprising in ABKKP Samaj ...



### 5. Severing the ties - (2 of 3):

- ❧ The leaders of ABKKP Samaj understood the gravity of the situation and after considering the feelings of the people and serious consultation issued a White Paper dated 25-Mar-2010 clarifying that the institution is and was build by Sanatanis for the benefit of Sanatanis and that Satpanthis had no place in it.
- ❧ ABKKP Samaj also made clarificatory amendments to its constitution. On 07 May 2010, ABKKP Samaj had held an General Meeting of its members. It was witnessed with the presence of more than 25,000 strong number of people. The purpose of the meeting was to amend its constitution clarifying that the institution is, was and always will be of Sanatanis. Contrary to normal expectation, this resolution was passed unanimously.  
(Note: Traditionally not more than 2,000 people used to attend such General meeting. Such high turnout shows the concern and support the common man share about their religious matters)
- ❧ All ties were severed and strict no tolerance policy for Satpanth was advocated and adopted.

255

## ... Re-Uprising in ABKKP Samaj ...



### 5. Severing the ties - (3 of 3):

- ❧ Himmatbhai and his team continued holding numerous meetings of members of ABKKP Samaj. They were given a hero's welcome everywhere and the response they received was overwhelmingly positive.
- ❧ Thanks to their efforts the momentum sustained further.
- ❧ Soon, other institutions of Sanatanis, all over the world, issued such clarifications, passed necessary resolutions and amended their constitution boycotting Satpanthis from their fold. Almost every where these changes were passed unanimously.

256

## ... Re-Uprising in ABKKP Samaj ...



### **6. Satpanthis remain defiant (1 of 3):**

- ❧ However, Satpanthis did not remain spectators. In a backstabbing kind of incident, they managed to extract an interim order from Deputy Charity Commissioner, Rajkot staying the general meeting of May 2010 and other proceedings like the release of a book on history of KKP Community, called "Kachchhna Kadva Patidarono Itihas".
- ❧ Shamefully, the Deputy Charity Commissioner passed the much controversial order. Legal experts believe that the Deputy Charity commissioner has acted without any authority in the law. He used the sections meant for financial regulation for passing orders like banning the meeting of the members (totally unconstitutional) and putting a stay on release of history book.

257

## ... Re-Uprising in ABKKP Samaj ...



### **6. Satpanthis remain defiant (2 of 3):**

- ❧ Further on 12 May 2010, during the golden jubilee celebrations, that followed the aforesaid General Meeting dt. 07-May-2010, a handful of Satpanthis started protesting against the same rules which were unanimously passed in the General Meeting.
- ❧ They created ruckus and attempted to disrupt the celebrations by throwing empty plastic chairs on other members. However, the Police intervened soon and the matter was brought under control. Everything has been video recorded.
- ❧ In spite of all that happened, surprisingly, however these people filed a false police complaint against Sanatanis accusing them that they tried to disrupt the celebrations. However in inner circles they secretly admit that they were the real culprits and they deliberately filed a false complaint with a view to harass their opponents.
- ❧ The funny part about the complaint, is that why would someone (Sanatanis) disrupt their own function. Any normal human would understand that, as usual, the complaint against Sanatanis is completely baseless and false.

258

## ... Re-Uprising in ABKKP Samaj ...



### **6. Satpanthis remained defiant (3 of 3):**

- ❧ The act of filing false police complaints against Sanatanis continues unabated. Till date, several religiously motivated false complaints and cases have been filed, at various levels, even after that event. Many such unreported issues are also heard from various quarters.
- ❧ By mentioning the above facts, attempt is made to draw attention towards the fact that deeds of these Satpanthis, suggest of that they have no remorse for their wrong doing.
- ❧ They just want to use the identity of Hindus and remain faithful to their Nizari Ismaili religion.

259

## ... Re-Uprising in ABKKP Samaj



### **7. The true uprising amongst Sanatanis:**

- ❧ Sanatanis very well believe that, even in future, routine attempts will be made to break the morale of their people by harassing them through filing false police complaints and court cases.
- ❧ Their strategy has been that the moment Satpanthis perceive that the court verdict would be against them, they, then by means like making emotional appeal, calls to give peace a chance, call for brethren duty etc., and applying pressure through family and friends, would ensure that an out of court settlement is reached. Hence keeping their legal track record intact.
- ❧ Till date they have very effectively used this weapon against Sanatanis and there is no doubt that they would continue to do so in future also.
- ❧ However, interestingly, the Sanatanis seem to have developed strong resistance against the fear of false police complaints and court cases. Their younger generation are also highly educated, which strengthens their confidence.
- ❧ The body language of Sanatanis, their commitment to the cause of society and their public speeches, clearly suggests that Sanatanis have not only embraced this reality but also are well prepared to take up the fight till the last man standing.

❧ **The RE-UPRISING is permanent.**

260



## 4.9 Apprehensions



What is the real threat?

261

## What is the real threat?



- ❧ After the re-uprising in the KKP community, its matter of time that the Satpanthis would get drifted away and its Hindu identity would be under threat.
- ❧ They would soon get recognised as “Mumna” muslims, their original identity.
- ❧ Once the new identity gets established, the sect will gradually move out of Hindu fold and the followers of this religion will get drifted to Muslim religion in future.
- ❧ The way gradual reforms were implemented within the Agakhani Khoja community, the original Satpanth community, that brought it closer to ‘mainstream’ Islam, the Pirana Satpanth community would also follow its foot steps and move towards mainstream ‘Islam’.

262

## Khoja Community's way forward



- ❧ In 1975, during the conference that was held in Paris and chaired by H.H. the prince Karim Aga Khan IV, a resolution was passed regarding the classification of the Ginans into three categories;
  1. **Unproblematic:** Texts that did not contain "Hindu elements" and were to be continued to be recited as such in the jamatkhanas
  2. **Few Hindu terms:** Hymns that included a few Hindu terms. It was decided to replace these words by their Ismalic equivalents. In this way 'Hari' became 'Ali', 'Gur', 'Pir' etc.
  3. **Excessive Hindu elements:** Texts such as the famous *Das Avatar*, were simply banned.
- ❧ In this way, the whole Khoja community slowly but firmly embraced Islam in toto.
- ❧ Khoja community has very well understood, that in modern times, with increased level of education, use taqiyya is improper. Hence they have gracefully announced that their religion is a Muslim sect and would strive to adopt purest form of Islam. This has given them the sense of respect not only amongst the followers but also from people of other religion.
- ❧ Unfortunately, Pirana Satapanth has yet to realise this fact. More the time it takes to realise, the more damage it causes. Once use of taqiyya is stopped, who ever would follow Satpanth, he would do it from heart and every body would be real Satpanthis.

263

## Apprehensions



- ❧ Thus, it is evident that after the whole community is in complete control of the religious leaders of Satpanth and these followers have left with no option, but to accept Satpanth as it is. The religious leaders then would, gradually in a carefully planned manner, bring back the tenets of Islam.
- ❧ Thus finally completing the mission of Pir Sadruddin.

264

# Summary



265

# Summary ...



- ❧ From this presentation, one thing comes out very clearly and that is that with the help of taqiyya, Satpanthis have carefully devised a strategy which is very similar to that of chameleon which can change its skin colour at will and that of amoeba which can change its shape, as demanded by the situation.
- ❧ If they are in minority they would appear and behave like their majority counterparts.
- ❧ However, the moment they gain control, they would do their best to adopt islamic appearance and behaviour of their religion.

266

## ... Summary ...

- ❧ Depending upon the external conditions they change and adopt their identity. At times, they would outwardly appear like Hindus (the way a chameleon changes its skin colour) and also perform rituals, prayers and follow customs of Hindus (the way an amoeba changes its shape).
- ❧ Today these Satpanthis are getting hammered from all corners. Hence, using taqiyya, they make an outwardly impression as if they have rejected Satpanth and joined main Hindu fold.
- ❧ **Under such circumstances it become impossible to trust such people. Their words and deeds cannot be relied upon.**

267

## ...Summary

- ❧ Under these circumstances, another very important point to be noted is that their identity, their literature and faith, their organisations, their institutions, etc. depending upon the circumstances, would rally and revolve around three factors;
  1. Imam Shah
  2. Hazrat Ali or Nishkalanki Narayan
  3. Imam Shah's shrine at Pirana

Note: They may change the names of the above factors, change definitions, change documents, but permutations and combinations of the above factors (including with the changed names) is where their identity will ultimately rest.
- ❧ Satpanth watchers need to keep a close vigil on the three factors mentioned above.

268



# Pain of a Hindu



Seeing one Hindu drifting towards Islam would be painful to any Hindu, but if Satpanthis associate with them, then they would spoil other Hindus, causing more damage.

Hence, K.K.P. Community, by severing ties with Satpanthis, has chosen to accept the option which causes least damage.

269



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270